

For the purpose of the present
the following is the list of the
names of the persons who have
been appointed to the various
positions of the Board of
Education of the City of
New York, for the year
1890-1891.

President	John W. Aldrich
Vice-President	John W. Aldrich
Secretary	John W. Aldrich
Treasurer	John W. Aldrich
Members	John W. Aldrich

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[illegible]

To the right honorable Sir Francis
Walsingham, knight, principall Secre-
 tary to her Maiestie, and one of her highnesse most
 honourable priuie Councell; *Thomas Lupton* wish-
 eth earthly prosperitie and heauenly
 felicitie.



As there is, hath been and will be
 (right honourable) both Wheate
 and Darnel, Corne and Cockle,
 and good Seedes and tares: euen
 so there hath been, is, and wil be
 sowers of both sorts. For the chil-
 dren of God doe sowe the good
 corne of Gods word; and the ser-
 uants of Satan haue and will,
 scatter abroad Darnel, the Di-
 uels doctrine. But as the godly sowers shall dwell for euer with
 God, whose good seede they did sow: So the throwers abroad of
 the Darnell, shall dwell with the Diuel, except they cease fro
 their sowing. Yet they (like senselesse Swine) will needes wallow
 in the puddle of perdition, though they are theeatned with
 the scriptures for the same. Both which sowers are so different
 at this day, that they that haue any glimmering at all: may
 know the good sowers fro the euill, the godly fro the wicked, &
 the true from the false. Notwithstanding, these wicked sowers
 of the diuels darnell, goe about as much as in them lie: to per-
 suade vs that they are the true sowers, and that their Cockle
 is pure and good corne. But whose sowers they are, and whose
 seede they doe sowe: all they that are guided by Gods worde,
 doe right perfectly knowe. And as there hath been a wonder-
 full rable of Satanicall sowers from the beginning, euer see-
 king to choke the good corne of Gods worde, with their diuelish
 Darnell: so there hath sprung vp not long since, a seditious sect
 of Satanical sowers, seeking by al meanes, to choke or suppress

The Epistle Dedicatorie.

the good corne with their cockle, and the Gospell of Christ, with the doctrine of the Diuell. And these are they that call themselves Iesuites, but they rather deserue to be called Iudaites: for they follow Iudas in betraying, not Iesus in saving. One of which number (as it shoulde seeme) hath made a pernicious booke in praise of the Pope and Papistrie, and in reproch of M. Nicols, lately converted from Papistrie to the Gospel, and returned from the Pope to his Prince. But it doth appeare that hee doubted his doctrine, els hee woulde haue set his name to his booke. Wherein also hee doth detract a booke by mee pende and published, called A perswasion from papistrie (which I dedicated & exhibited to the Queenes Maiestie) without disproving or confuting any one part thereof. Whose namelesse worke, in such points as I knewe to bee false, I haue not only taken vpon me to reprove: but also to defend my selfe & my said booke, by him therein depraued & slandered. And for that I know your honour to be a zelous fauourer of the Gospell, a perfect professour of Gods worde, & an affable Magistrate (whose wisdom and learning is such, that you can easily try, truth from falshood, & right from wrong) I haue chosen you to bee a Iudge betweene a Christian & a Iesuite. Beseeching you to pardon mee for my boldnesse heerein, assuring your honour, that your common commendations, and the good will I beare you: hath made me to doe that, that discretion and modestie shoulde haue made mee refuse. But though my basenesse doth not deserue such a Iudge: yet the cause which is Christs doth craue such a one. Humbly requesting you (though your affaires be great and your leasure little) to reade and peruse the same as occasion will serue and time will permit. Trusting, that your reading thereof, will bee more delightfull than tedious, & will rather recreate you than wearie you. And thus ceasing heerein any further to trouble your honour: I do wishe you in this life to bee guided by God, and after, to raigne for euer with Christ.

Your Honours most humble, and
faithfull to commaunde.

Thomas Lupton.

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FINIS.

Faults escaped.

In the 3. leafe, first side and 13. line, reade, about the brightnesse, for about the brightnesse.

The 10. leafe 2. side, and 7. line, reade, brought him to impenitencie, for brought to impenitencie.

The 31. leafe 1. side 1. line, reade, a subject to his prince, for subject to his prince.

The 9. leafe, 1. side, 25. line, reade, defenders thereof.

The 32. leafe, 1. side, 13. line, reade, hoise, for hoise.

The 35. leafe, 1. side, 30. line, for runneagates, reade renegates.

The 37. leafe, 2. side, 28. line, betweene mecke & therefore, for a. make a :

The 38. leafe, 1. side, 8. line, for on, reade one.

The 39. leafe, 2. side, 1. line, at, may beleue you, make a full point.

The 41. leafe, 2. side, 31. line, reade, roges, for rogs.

The 42. leafe, 2. side, 25. line, reade, God doth so tollerate.

The 48. leafe, 2. side, 36. line, make a full point betweene diuell and I.

The 53. leafe, 2. side, in the margent, reade, Discouerie. pag. 110.

The 55. leafe, 1. side, 25. line, reade shame for you to forget.

The 56. leafe, 2. side, 4. line, make a full point at Gospel.

The 56. leafe, 31. line, betweene Papist: and therefore, make a full point.

The 59. leafe, 1. side, and last line, reade, for as you would.

The first leafe of A. first side, on the toppe in the margent, make 61. leafe.

The 64. leafe, 2. side, reade Saint Luke is thought to haue.

The 65. leafe, 1. side, 23. line, reade, but louingly.

The 67. leafe, 1. side, 13. line, reade, suttill, for subtil. And in the 21. line, there reade Gospel and Gods worde. And in the 28. line of the same side, reade, Now, for that you are such.

The 68. leafe, 2. side, 4. line, reade, needes dispense.

The 69. leafe, 1. side, 22. line, reade will gaine you but little.

The 72. leafe, 2. side, 24. line, reade, thrust in your stone.

The 74. leafe, 1. side, 11. line, betweene iudge and though make a : and in the 18. line, there, betweene me and which, make a comma.

The 1. leafe & 1. side of C. at the top of the margent, make 77. & in C. 3. 79.

The 78. leafe, 1. side, 18. line, reade, whereas you say I doe it.

The 95. leafe, 1. side, and last line, leaue out all these wordes, But you perceived & meruelous myracle of a man.

The 95. leafe, 2. side, 14. line, reade, the last myracle saue one, with a Bull.

The 96. leafe, 2. side, 18. line, reade or that you made such hast.

The 96. leafe, 2. side, last line, reade got gaine.

**The Christian against the
Iesuite.**

The first part.



As much as you an unknown Iesuite
and without name, haue derided or rather
slandered a booke by mee lately framed
and published, with my name vnto it, cal-
led A perswasion from Papistrick, dedica-
ted and exhibited to the Queenes Maie-
tie: which you haue done in your booke

I. part.

prinly printed and couertly cast abroade in corners, entitu-
led: A discoverie of I. Nicols Minister, misreported a Ie-
suite, &c.

I doubt not but heerein so to defend the same, that it shall
bee to your reproch and discredit, yea and also to your shame
(if you will bee ashamed) to lye or write against the manifest
truth. But you, and they of your sect haue put on such vn-
shamefast faces, that nothing can make you blush. And if I
knowe your name as well as your noughtie nature, your
person as well as your pernitious profession, and your resting
place, as well as your ridiculous religion: I would not on-
ly haue named you herein, but also would haue sent you this
answere by some trustie messenger. But seeing you haue
in your worthe worke, neither vttered your name, nor the
place where you dwell: (whereby I must needs coniec-
ture that either you looke for no answer, or desire not to be
answered, or thinke it not worth the answering,) There-
fore, as it was written at Athens vnto the vnknown God,
so must I now bee enforced to write vnto the vnknown
Iesuite. Being very doubtfull how to conuey this your vn-
desired or vlooked for answer vnto you, for that you haue
neither name nor dwelling place.

If I shoulde direct it to no body, dwelling no where,
(which is the fittest place for a namelesse person to dwell

Acts. 17.

The Christian

in) I shoulde hardly or neuer get any to conuey the same vnto you. But I comfort my selfe with this one thing, though in your said discouery you haue couered your name, that neither her Maiestie, her counsell, nor diuers other that woulde gladly conferre with you, can tell whither to sende vnto you; yet your secrete sociates of your sect (I hope) knowe you well enough, and where you are resident. For though theeuers by all meanes possibly hide them selues for feare to bee taken: yet theeuers and purloyners of their owne trade, know well enough where to haue them. Whereby I am in good hope that one or other of your secrete friendes will helpe to conuey it vnto you: though you were out of Englande, as I surmise rather you are within the Realme in some one corner or other. Not doubting but that you that are the namelesse Authour of this discouerie, will shortly be discouered your selfe: (if you be not already) as some of your fellowes haue beene of late, that thought themselves so safely couered, & they hoped, not so soon to be discouered, whereby your name may be knowne: vnlesse you chaunge your name with your religion, as your holy father doth when hee commeth to be Pope.

The Prophetes, Christes Apostles, and many learned Martyres and holy men, did set their names to their workes and writings: which I thinke you woulde haue done if you had been of their religion. But you both doubting your religion, and fearing to be found out and punished if you were knowne, brought very circumspectly to conceale your name: yea and if it were repproued, yet thereby small dispraise or rebuke coulde happen to you, because you are nameles (but I thinke not altogether shamelesse, for that I suppose the shame of your cause hath made you to couer your name.) Surely you deale very discourteously with mee to haue me at such aduantage, for you deride and flander my worke without confuting, whereby vnderferued I may susteine reproch of some that know mee: But if I confute your booke, you can receiue no rebuke thereby of suche as knowe you, though you deserue the same.

Hee may bee called very well a coward, and one that mistrusteth his owne strength, that standeth privately in a darke corner, and woundeth a man, and so runneth away, whereby it cannot bee knowne who wounded him: In this sort you haue dealt with mee because I am named and knowne, and you namelesse, and (therfore in this respect) unknowne. And also hereby M. Nicols, I and other are in greater daunger then is before mentioned, for wee may be in doubt, by you or some of your sect, to bee privately stabbe in with a dagger, dispatched with a dagge, or otherwise privately killed or murdered: for they that will not shrink to kill their verie friends and of their owne religion, yea and that in prison from whence they coulde not flee: (as Sherwood did of late a stout souldiar of the Popes) it is not like they will strike to kill the professours of Gods word, whom they mortally hate and that know them not, being at libertie, whereby they unknowne, may hope to escape. But if you shoulde goe about thus to vse vs, yet wee doubt not but that God would as well preserve vs, as the Diuell shoulde procure you.

If you had perused my booke as circumspectly and indifferently, as you read it disdainfully and contemptuously, and if you had been as much addicted to truth, as you were bent to error: you would rather haue thankt me than taunted me, esteemed me than enuied mee, & not to haue charged me with lyes that haue vttered the truth.

If my booke be so vaine as you vaunte, and so vnttrue as you terme it: then belike this your booke (cleane repugnant to it) is the Lanterne of learning, the touchestone of truth, and the wellspring of wit. But vntill I bee better resolved that mine is so false as you sayne, and yours so true as you troue: I will be so bold (though something sleighly) to write in the defence of my doings. And though to my reproch you haue written to other: to your discredite I haue written to your selfe. Being very sorry that you haue vrged me vnto it, and also it pritieth mee that you imploy your wit so vaine-ly, and your cunning in suche a cause. Great learning and wit will hardly defende a falshood: But

The Christian

small learning with wisdom, will easily maintaine a truth: *And now for that you haue written your said booke chiefly*

against master Nicols, I will leaue all that which you haue discovered to his reproche & discredit, for him selfe to answer: who is best able to approue his owne sayings, & to unburthen himselfe of suche vntruthes, as it seemeth you charge him withall. Meaning briefly in order from the beginning of your booke, to repugne such of your sayings as I am able to reprove: & also to defend mine owne booke, which you so maliciously haue slandered.

The title of your booke is (as is before saide) A discoverie of I. Nicols Minister, &c. I thinke by this your discoverie, you will bee discovered to your further discredit.

*You haue named him minister, a name of reproche, with many of your sect, but a Minister of Gods worde, and of the holy Sacraments, haue bene and will bee, esteemed with the godly, aboue Papisticall Priestes, maintainers and mumblers of the Masse, that is most iniurious to the death of Christ. If Christe had thought it had bene a name of re-
Matth. 20. proche, hee woulde not haue saide these wordes to his Disciples, It shall not bee so among you, but whosoever will bee great among you, let him bee your Minister, &c.*

Marke 1. *The Angels of God were ministers, for they ministred to Christe in the wilderness. Also Christe himselfe came to*

Marke 10. *minister, for thus he saith, for euen the sonne of man came not to bee ministred vnto, but to minister, &c. Mary*

Mark. 15. *Magdalene, and Mary the mother of James did minister vnto Christe. It is no euill or hatefull name to bee the*

Iohn. 12. *minister of Christe, (vlesse it bee euill to bee where Christe is.) For Christe saith, If any man minister*

Acts. 1. *vnto mee, let him followe mee, and where I am, there shall also my minister bee. The Apostles office and*

Acts. 6. *function was great and holy, and yet Peter councel it a ministration. The Apostles called the preaching of the word of*

God, & ministration of Gods word, saying, we will giue our selves continually to prayer and to the ministration of the

word.

woorde. Here the Apostles disbeyned not to call themselves ministers of Gods woord. If a minister were such a reprochfull name as you and your sectaries woulde make it, Saint Marke woulde not haue taken that name vpon him: for hee was minister to Paul and Barnabas, for thus saith the text, And they had Iohn to their minister, (which was Marke the Euangelist.) *Actes 13.*

The holpest priest of the Pope was neuer made Priest in such order as S. Paul was made a minister, for if the Pope haue made any, yet hee made them priestes on the earth: but Iesus Christ him selfe made S. Paule a minister, yea and that out of heauen, which S. Paule reporteth him selfe saying, I saw in the way a light from heauen, aboue the brightnesse of the sunne, shine round about me, and them which iourneyd with mee: when wee were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, Saul Saul, why persecutest thou mee? it is harde for thee to kicke against the pricke. And I sayde who art thou Lorde? And he said I am Iesus whom thou persecutest, but rise and stande vpon thy feete. For I haue appeared to thee for this purpose, to make thee a minister and a witness of those thinges which thou hast seene. Thus it is manifest that Iesus Christ him selfe out of heauen made S. Paule a minister. *Actes 23.*

When you can shewe mee that any of your priestes haue been made priestes, by a better man and in a better place then S. Paule was made a minister, then I will esteeme your priestes aboue our ministers: but vntill that time, I will reuerence and esteeme our ministers of gods woord, aboue your papisticall and Idolatrous priestes. And as it is manifest that, minister, was a comendable name and that it was vsed in Christes and the Apostles time, so it appeareth that there were ministers in Chrysostomes time, and that it was not thought to be a name of contemp: for S. Iohn Chrysostom writeth thus, *Sicut minister & communis minister et alia voce clamat, &c.* The minister and the common minister standeth vp and crieth out with a loude voyce, saying, keepe silence, *Chryl. in ad. Homil. 19.*

The Christian

lence, and give eare, after that the reader beginneth the prophetic of Elsie. Therefore if you weigh well the words before written concerning ministers, you haue no great occasion to dispise the name of a minister.

Misreported (you say) a Iesuit as though you thinke him farre vnwoorthie of that name, if you do thinke him not woorthie to be a Iesuite, no more doe I, for I take him to be the childe of God, and therefore not meete to be a Iesuite. And now for that it seemeth you are a Iesuite, because you would not haue Maister Nicols to bee of the Iesuites societie (which you take beelike to bee the best of all other) I trust you will not be displeased that I name my selfe a Christian, wherewith I am right well contente. Assured that the true religion of a christian (which was instituted by Christ almost Seertien hundred yeres since) shall alwaies be able to counterueyle the Superstition of a Iesuite, of which religion and societie, one Ignatius Layola a Spaniarde of Biskap, was the first founder, beginner, and captaine not fiftie yeres since. And though you holde by the first name of our high friende and redeemer which is Iesus: yet wee holde by his seconde name which is Christ, much musing what Spirite should incense you, to leaue the auncient name of a Christian, which many thousandes of martyres and other Godly and learned men haue most desirously embraced, and gladlie retained: whom God hath euer since Christes time preferred, prospered and blessed, amonges which I neuer hearde nor readde, that any of them were called Iesuites. Whereof you may see a manifest prooffe (if you will) by the prosperitie of our prince, her godly gouernment, her peaceable raigne, and her woonderfull Successe, who is the chiefe defendresse of vs and this our Christian religion vnder God, for reade all the Cronicles with the conference of times, and you shall not finde that euer any prince or kingedome haue been more blessed. Which prosperitie and blessinges, God doth not commonly bestowe vpon heretikes, as you doe terme vs: for on his enemies and Peretykes, (I muste

not saie Iesuites) hee sendeth commonlye his Curses, plagues, warres, dearth, scarcitie, and trouble, with all kinde of euill successe: By which tokens & markes, you may knowe your selues, and howe that God doeth not fauour neither you nor your doinges. For what successe haue your practises: your deuises are dayly reuealed, your conspiracies are preuented, your treasons are betrayed, your power diminished, your Souldiers against her highnesse in Irelande discomfited and killed, your capitaines and crewe discovered, and all your other doinges turne to your owne destruction. And that the same may more plainelie appeare, by the prosperous successe of the true Christians on the one side, and the euill successe of Gods Enemies on the other side: I haue by infallible argumentes and examples plainelie prooued in my saide booke called A perswasion from papistrick that wee haue the true religion, and you the wronge: euerie indifferent reader whereof cannot choose but confesse. But I thinke I vnderstand wherefore you haue chosen rather the name of Iesus than the name of Christ, & that is this as I take it: Foras much as your papisticall or Iesuiticall religion doth teach that you may be your owne Saviours by your good workes, masses, the Popes pardons, and other such trumperie: yea and by whipping of your selues as shall appeare heereafter. I thinke therefore you haue chosen to bee called Iesuites of Iesus (which signifieth a Saviour) the firste name of our redeemer Christe, importing thereby to bee your owne Saviours. So that you shall not neede that hee shalbe your Saviour, but your selues: (according as your Romish doctrine doth allowe) But we, because wee are most sure that none can be our Saviour, but Iesus Christ, therfore we are content to yeeld ouer y name of Iesus to him selfe, thinkinge our selues far vnworthie to be named thereby, and are most glad to be intituled by his second name Christ, which signifieth *unctus*, that is anointed, and so to bee called Christians. Knowing that we can doe no good thing vnlasse wee bee spirituallye annointed,

The Christian

Concil. later.
sess. 6, pag.
604.

comforted, and learned or inspired by the holy spirit of God the holy ghost. And yet it may be, that you name your selues Jesuites of Iesus the Sonne of Siracke, or of some other Iesus of your owne allowing: which may be the Pope, who by his owne lawes hath all power in heauen and earth, and by the sayings of Simon Begnius, is your sauour, for he said to Pope Leo, Beholde the Lion is come of the tribe of Iuda the roote of Dauid &c. O most blessed Leo, we have looked for thee to be our Sauour. Whereby (if it be so, but you are worse then madde if you beleue so) he may be your Iesus, & so you his Jesuits (as you are in deed.) Or rather, I thinke you name your selues Jesuites of your Iesus of bread that is of your owne making, which you say & sweare, is the very body, soule, and diuinitie of Iesus Christ our sauour. But because my sayde booke hath manifestly prooued that your Iesus of breade is but a plaine cake, whereby you are most falsely forsworne, therefore you deride and discommend it, & it should not be read. Perhaps you will say & you are no Jesuite, and therefore I misname you: in deed you haue not named your selfe to bee a Jesuite, wherefore I can not much blame you: for you that are loth to vtter your first Christian name and the olde ancient name of your progenitors and auncetors: it is no maruell though you hide your last name (Jesuite,) which is but lately sprung vp and counterfeite. But by all coniectures you are a Jesuite, partly for that you so mightily write in their defence and against him that hath reprooued them: and partly for that you haue florished your booke in the first front thereof with the name of Iesus, (howe soeuer it is furnished with his worde) which maketh a great shewe outwardly howe soeuer it is inwardly. Which name of Iesus is so environed with fierie and clouen tongues, (as it shoulde seeme) that he hath a very harde heart, that will not beleue, that euery Jesuite when he speaketh hath the holy ghost vpon him in the liknesse of fierie and clouen tongues, as the Apostles had soone after Christes ascension.

Cruely this your papisticall and Jesuitical religion consisteth

against the Iesuite.

directely in name and outwardly baine the way: which are
 hables to bring babes a hedde, but farre in sufficient to incise
 the wise to your wayes. You knowe that all they that say
 Lord Lord shall not enter into the kingdome of heauen, but
 they that do the will of God. There will some say to Christe,
 did not we worke myracles and cast out diuels in thy name?
 but Christ will say vnto them, alway yee workers of iniqui-
 tie for I knowe you not. If Christ will vse them thus that
 cast out diuels out of men in the name of Iesus: what will
 he doe to you that fill men full of diuels vnder the name of
 Iesus: Bee no more blinde but see, it is not the naming of
 your selues by the name of Iesus, that will make you blessed:
 but the embracing and following the doctrine of Iesus.
 Therefore esteeme not the crosse more then Christ: nor tra-
 ditions more than truely: lest Iesus Christ say vnto you, a-
 way ye workers of iniquitie for I knowe you not. You and
 wee haue profest in our Baptisme to forsake the diuell and
 all his woorkes, and to be true Christians the souldiers and
 seruantes of christ, which we promised to performe: but you (if
 you be a Iesuite) & the rest of that sect, haue broken the same
 in that you are become Iesuities, and haue forsaken the name
 and religion of a Christian, mentioned in the Gospel. And
 because you will bee sure not to returne backe againe to
 Christe, nor become Christians: you haue made a great othe,
 to obserue the orders, rules, and religion of the same, whiche
 is cleane contrary to the lawe of Christ as shall appeare by
 the particular pointes of your othe. What a wicked diuell
 is this that thus doth bewitch you? To keepe the lawes of
 Christ, & to continue in his seruice, you make but a bare pro-
 mise which you breake every day: but to continue in a newe
 devised societie cleane contrary to the Gospel of Iesus Christ,
 (which will leade you to hell) you make a great othe, whiche
 nothing can cause you to breake.

And to the intente that every one may see that reade this
 (if they be not wilfully blinde) that the othe you take, is re-
 pugnant and directly against the lawe of our sauour Iesus
 Christ: I haue here written the same not onely to make you
 ashamed to professe the name of Iesus, whose lawe you de-
 spise.

Math. 7.

Math. 7.

The Christian

ly I weare to resist, but also that the indifferent reader hereof may perfectly perceiue, that though outwardely you shewe your selues by your name of Iesuites to be the followers & friends of Iesus: yet inwardly you are mortall enemies of Iesus, & that you are the seruantes, or rather bondslaves of sathan. And this is the oth of you Iesuites that followeth.

*The othe of
the Iesuites.
Bullapiiquarti
super ordina-
tione & pro-
motive do-
ctorum, & a-
liorum cuius-
cunque artis
et facultatis
professorum.
&c.*

I, N. doe firmly admit and imbrace the Apostolike and ecclesiastical traditions, and the rest of the obseruations and constitutions of the same Church. Also I doe admitte the holy Scripture, according vnto that sence, which the holy mother the Church hath and doth holde it, to whome it appertayneth to iudge of the true sence & interpretation of holye Scriptures, neither will I euer receive or interpret it, but according to the vniforme consent of the fathers. I doe also professe that there are truly and properly seuen Sacramentes of the newe lawe, ordained by Iesus Christ our Lorde, and for the saluation of mankind, though not all to every one necessarie, to wit, baptisme, confirmation, The Lordes Supper, penance, extreame vnction, order & matrimonie, and that they confer grace: And of them, baptisme, confirmation, & order, without sacralidge, may not be reiterated. I doe also receive and admitte the received and allowed rytes of the Catholike Church in the solempne administration of all the afore saide Sacramentes. I do embrace and receive all and euery the thinges; which of originall sinne and iustification haue bin defined and decreed in the holy Synode of Trent. I professe in like sort, that in the Masse there is offered vnto God the true proper propiciatorie Sacrifice for quicke and dead: And that in the most holy sacrament of the Eucharist, there is truly, really and substantially, the body and blood together with the Soule and diuinitie of our Lorde Iesus Christ, and that there is a conuerſion of the whole substance of bread into the body, & the whole substance of wine into blood, the which conuerſion the catholik church calleth transubſtanciatio. I confesse with all, that vnder one onely kind whole & perfect Christ, and the true sacrament is received. I do constantly hold purgatorie, & that the soules there detained, are relieved by the

prayers of the faithful, & in like sort, that the saints raining together with Christ, are to be honoured & called vpon, & that they pray vnto God for vs, & that their reliques are to be worshipped, I do firmly auouch, that the images of Christ, & the mother of God alwaies a virgin, & also of other saints are to be had & retayned, & that we are to giue them due honour & worship. I do affirme, that the faculty of pardons hath been left by Christ in the church, & that the vse of them is very wholsome to christian people. I do acknowledge the holye Catholik & Apostolike Church of Rome, for the mother & mistresse of all churches. I doe promise & sweare obedience to the bishop of Rome, successour of blessed Peter, prince of the apostles, and vicar of Iesus Christ. I doe also vndoubtedly receiue & professe all that haue bin deliuered, defined and declared by the holy canons and generall counsels, & specially by the holy Synode of Trent, and withall all thinges contrary & heresies whatsoever haue by the church bin condemned, reiected & accursed, I also do condemne, reiect, and accurse. This true catholike faith, without the which none can be saued, the which I do presently willingly professe, & truely hold, the same wholly & immaculate vnto the last gasp most constantly retaine, teach and preach as much as in me shal lie, I the same N. do promise, vow, and sweare, so God me helpe, and the holy Gospels of God.

Are not you the true folowers & disciples of Iesus that makes this othe, or sweares to keepe & performe al these articles vntil your last gasp? O most mad & bewitched iesuits, what an oth & vowe do you make here? Iesus by whom you name your selues Iesuits (that only can & must be our Sauiour) you haue cleane lefte out, & neuer make mentiō in this your oth, of your obeying of him nor of his word: But of the Pope & of the Church of Rome, with pardons, reliques, worshipping of images & such other trüpery, that is quite contrary & repugnāt to þ law & cōmādemēt of Iesus Christ our redeemer. And in this your detestable oth you sweare to cōtinue & hold this dānable doctrine vntil your last gasp because (as I said before), of set purpose you will not returne to Christ.

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But I beseech God of his infinite goodnesse (if it be his blessed will) to inflame your hearts with his holy spirit, that you may aside this dolefull and dangerous way you are in and to live with speede from this your societie of Sathan (as M. Nicols hath done) whereby you may be of the true church of Christ, & so to be children of God. I need not go about to confute these your pointes of your Papistical religion, wherunto you are sworne: partly for that the simplest soule that can but reade, may see how contrary your profession is to Gods worde and the Gospell of Christ, but chiefly for that by many and profound learned men, by the holy scriptures, and by invincible argumentes, they are confounded, vanquished and beaten downe, besides in my saide booke called (A persuasion from papistrick) the chiefest pointes of your religion, are proved false, wicked, detestable, vaine, foolish, childish and ridiculous. But least my silence should make you say, that I would have confuted the particular pointes of your said othe if I could, shortly therefore (God willing) I will set forth and publishe a brieve treatise touching the same whiche shall shewe howe falsely you are sworn by this your horrible othe, wherein (through Gods helpe) by your owne foure markes, and three properties, whiche you produce in your sayde discoverie, to prove your Church of Rome to be the true Church; your saide Church of Rome shalbe plainly proved, to be none of Christes Church, but to bee the Synagogue of Sathan. And as you have gone about, to discredite my sayde booke by this your discoverie, so I will God willing therein disprove your said othe and you, by some particular partes of my said booke by you standyed, as it shall appeare manifestly to the indifferent reader. And now that I have discovered your detestable and horrible othe, whereby the meaning of this your discoverie may easily be betrayed: I will proceede (God willing) to repugne some particular pointes of your booke, and to defende mine owne, leaving the rest for M. Nicols to disprove (as I saide before) who chiefly knoweth his owne cause, and is best able to answer for himselfe.

The seconde part.

The intente you woulde haue your simple Reader 2. part.
 thinke, that you haue the name of Iesus in great re-
 uerence (though you dispise his doctrine) you haue on
 the one side of your flourish Iesus placed these wordes
 of Saine Paule, God hath exalted him, and giuen him a
 name which is aboue all names. If you thinke that S.
 Paule ment these wordes on Iesus Christ (as most certain-
 ly he did) the why should you not thinke y his doctrine is aboue
 all doctrines? It is a strange matter that you shoulde re-
 uerence the name of Iesus, and detest and forswear the
 doctrine of Iesus. Surely if a man detest a mans deedes
 or doctrine, I cannot thinke that hee both loue or fauour his
 name: for hee that hateth a mans doings or doctrine, will
 haue no great lust to heare of his name. Nay the hearing
 of his name, will make him straight way to speake euill of
 his person. Therefore if you loue the name of Iesus, you
 will not sweare to renounce the doctrine of Iesus: but be-
 cause you haue sworne to forsake the doctrine of Iesus, there-
 fore (say what you will) you cannot loue the name of Je-
 sus. Therefore vnlesse you receiue the doctrine of Iesus,
 and beleene only to be saued by him, at your last gaspe, hee
 wil say to you at the last day (though you tell him the y you
 are Iesuities and holde of his name) aduay pee workers of in-
 iquities for I knowe you not. Phil. 2. ver. 9.

The thirde parte.

On the other side of this your flourish name of Je- 3. part.
 sus, you haue set these wordes of Saine Peter in the
 Actes of the Apostles, whereby you woulde haue the
 people thinke that all you doe, is by the worde of
 God: when (God knoweth) you doe all things quite con-
 trary to the same, and sweare (for feare of England) that
 you will withstand the same vntill your last gaspe. And these

Acts. 4. ver.
12.

are the wordes, There is no other name vnder heaven gi-
uen vnto men, wherein wee must bee saued. Saint Peter
by these wordes sheweth him selfe to bee no good Procter
for the Pope, though the Pope taketh him for his chiefe pil-
ler and Patron. Except Peter ment nothing by these
wordes, or that they must haue none other sense then the
Church of Rome will allow, (for the scriptures by the say-
ing of Cardinall Cusanus hath no right sense nor meaning,
but that the Church of Rome doth allowe, and also by your
meaning, or els you woulde not sweare so deeply to admit
the holy Scripture according to that sense which your holy
mother the Church, hath and doth holde.) And so you may
make the sense and meaning thereof to fall out thus, There
is none other name vnder heaven giuen vnto men wher-
by we must bee saued: that is to say, There is no salvation
without the Church of Rome, or that none can bee sa-
ued without the catholike faith of the Church of Rome:
If this were Peters meaning, or that the giuing of the sense
thereof is referd to the Church of Rome, whereby to ex-
pound them thus or which way they list: Then it is like this
name of Iesus will doe you Iesuites great pleasure, or els
if Saint Peter ment thus by the same wordes, or that the
Church of Rome hath power to expounde them thus, There
is none other name vnder heaven giuen vnto men, wher-
in wee must bee saued: that is to say, if wee carry or weare
vpon vs the name of Iesus, either printed, written, grauen,
sowed, or embroidered, or otherwise howsoeuer, then I will
not say, but that the bare name of Iesus woulde saue both
Iesuits and Iewes, for then, Iesuits, Iewes, Turkes, Sar-
rizins, Heathen, Infidels, and all other be they neuer so wic-
ked may haue the name of Iesus sowed or set on their gar-
ments, and then they shoulde bee safe, & so saued by the name
of Iesus. Or els if Peters or the Popes meaning bee, that
the naming of Iesus (without any other thing) wil saue vs,
then I will not say, but that the only naming of Iesus will
saue both Iesuites, Iewes, Gentiles, yea and Diuels also:
for the Diuels that possessed the two men, to whom Christe
gaue

gaue leane to goe into the heerde of Swine, did name Ie-
sus, saying, O Iesu thou sonne of God, &c. And therefore *Math. 8.*
if naming of Iesus will serue the turne, then Diuels and all
may be saued. But it is not the setting of the name of Iesus
florished as it were with fierie tongues in your bookes, nor
the textes of scripture magnifying the name of Iesus, nor
the wearing on you the name of Iesus in your Agnus deis,
or your gospels, or other such like, nor y^e fayned naming of
Iesus: but the following of the doctrine of Iesus, and belee-
uing only in Iesus. For so did the Pharisees and the Sa-
duces, bragge and boast of Abraham as you doe of Iesus: yet
for all that holy John Baptist coulde not abide them, but
called them generation of vipers, saying, O generation of *Math. 3.*
vipers, who hath taught you to flee the vengeance to
come? (as though they coulde not flee from it, because
they were not taught by Christe, or that they thought to flee
from it by the traditions of men, not by the worde of God)
Doe therefore (saith hee) the fruites of repentance,
and thinke not in your selues, wee haue Abraham to our
father, &c. Therefore boast not nor bragge too much of
the name of Iesus, as the Pharisees and Saduces did of
Abraham, neither follow the traditions of the Church of
Rome, as they did y^e traditions of their elders: But follow
the doctrine of Iesus, and beleue only in Iesus. For ac-
cording to Christes wordes, *Math. 7.* Not all they that say Iesus
Iesus shall enter into the kingdome of heauen: but they that
doe the will of Iesus, which is in heauen. Whose
will can neuer bee doone, vnlesse wee heare or reade the
last will of Iesus, which is the holy Gospell.

The fourth part.

AND vnder the name of Iesus, you haue placed these
wordes of the Pro. of Salomō. A lying witnes shall
have an euil end. As though your Iesuitical religion
were nothing but truth, & y^e professors therof did neuer
make

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make lie: and as though our religion were altogether false, and in the professors thereof were nothing but falsehood. But if euill endes are speciall markes (according to Salomon) of lying witnesses: then you that are Iesuites haue no great cause to boast that you are true witnesses.

And nowe for that you graunt that a lying witnesse hath an euill ende, then they that haue euill endes are not like to bee true witnesses: and so by this meanes, Sherwood and Duckett that dyed so dangerously and had so euill an end of late (though they professed your Romish religion and did holde on the Pope) were lying witnesses. And seeing they were lying witnesses, the thing they witnessed was a lye, and so, by your owne sayings in the first front of your booke of this your discouerie, you haue discovered your Romish religion, which they witnessed at their last gaspe to bee a lye. And as you haue proued here by Salomon that Sherwood and Duckett were lying witnesses by their euill ende: So I haue shewed in my saide booke called, A perswasion from papistrick: Diuers of your Romish religion that had euill endes, (because they were lying witnesses) but least you should forget them, I will put you in remembrance of some of them. Iohn de Roma a professor of your Romish religion, an enemy to the Gospel, and a great persecutor thereof, (for hee filled bootes with boyling grease, and so put them on the Gospellers legges, tying them backward to a fyre with their legges hanging downe ouer a small fier to torment them the more, and so examined them,) (though the vengeance of God) rotted and swarmed full of vermine, not able to abide his owne smell, so that his flesh fell away from his bones by peecemeale, whose end and death was most horrible and euill, and therefore by your owne iudgement, hee was a lying witnesse.

Persuas. from
papistrick.
Pag. 289.

Pag. 291.

The Commendator of Saint Anthonie of Vienna an enemy to the Gospel, & one of your holy Romish Church, that gaue sentence of condemnation on a true professor of the Gospel called Wolfgangus, dyed sodainly and had an euill ende; and therefore according to your owne sentence

tence hee was a lying witnesse.

Thomas Arundale Archbishop of Cantorburie, a princi- Pag. eadem.
pall member of your Romishe Church, that condemned the
Lorde Cobham a true professour of the Gospell, his tongue
did so swell, that hee coulde swallow no meate, and so dyed
and had an euill end, and therefore by your owne doome hee
was a lying witnesse.

Also a certaine Bishop of Hungarie a mightie mainte- Pag. eadem.
ner of your popish religion, and a false witnesse against the
Gospell, did runne about starke madde, and raving, died
miserably, and so he had an euill ende, and therefore he was a
lying witnesse.

Moreouer one Berrie the Vicar of Aylsham a Commissa- Pag. 292.
rie and a champion of your Church, and a cruell persecutor
of the professours and witnesses of Gods worde, fell downe
sodenly to the ground with a heaue grone, and neuer sturde
after, neither shewed any token of repentance, and so hee had
an euill ende, and therefore by your owne saying hee was a
lying witnesse.

A great sort of suche are described at large in the latter
end of my said boke, wherby it doth most manifestly appeare
that the said professors of your Romish religion were false
witnesses, because they had an euill ende. And so your ro-
mishe doctrine is false, because the professors, maintainers
and defenders are lying witnesses. And now as lying
witnesses are tryed by their euill endes: so, true witnesses
are knowne by their good endes. And because the pure &
perfect professors of Gods worde (our religion) haue good
endes, therefore they are true witnesses. And as I haue
prooued a great sort of your Romishe religion by my saide
booke, to bee false and lying witnesses because of their euill
endes: so haue I in the latter ende of the saide booke, pro-
ued diuers professors of this our religion to bee true wit-
nesses, for that they had good endes. For they that suffered
for the Gospell, were in their tormentes most patient and
constant, whō God did myraculously ayde, helpe and streng-
then vntill the peelding by of their spirite. Which if you had

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read as aduisedly, as I feare you omitted purposely : you should soone haue spied, the of your religiō to be lying witness by their euil ends, and them of our religion to be true witnesses, by their good ends.

If you would sticke to this saying of Salomō produced by you, and consider the most wicked & dangerous deatches, and horrible, desperate and euill ends of your sectaries and professours of your religion : you would the say þ the Iesuites & Papists are lying witnesses. Therefore haue a better consideration of the same wordes of Salomon : and then you shall plainly perceauē that you are wounded with your owne arrowe, and that you haue shot your selues thorow with Salomons shafte.

The fift parte.

s. part.

Bernard. ser.
42. in Can.

Vnder the saide sentence of the Prouerbes of Salomon, you haue placed these wordes of Saint Bernard, *An nō ex hac odiosa impudentia, pullulabit mox impenitentia mater desperationis?* Will not impenitencie the mother of desperation, shortly breede or spring of this hatefull impudencie? Hereby you would haue your Readers beleue, that the professours of the Gospell and they that speake or write against you in the defence thereof, are so without all shame, that it will bring the shortly to impenitencie and then to desperation. I woulde the lesse blame you for bringing this text of S. Barnarde against vs, if you coulde shewe but one of the earnest professors, followers, and continuers of the Gospell, that dyed impenitently & desperatly, as I haue alleadged a great sort (in my saide booke by you slandered) and can do many more of your Romish and Papisticall religion that haue died most horribly, wickedly and desperatly. But because you are not able to doe it, you seeke by one that is of more credit the your selfe, to discredite vs. But as you shoote without his consent, so you shoote his shaft heere at a wrong marke : for he shooteth not this arrowe at vs, nay he shooteth it at you. For if you Iesuites and Papistes bee impudent lying witnesses against the manifest truch of the Gospell, and haue an euill

euill end, dying impenitently and desperately: Then doeth not the text shew plainly, that S. Barnard hath hit you, and not touched vs: Yes I thinke. And that it may appeare whether this text of S. Barnarde doth hit your selues or not (though you shoote it at vs) I wil here briefly note some examples of the impenitent and desperate deathes of some of the champions of your Romishe Church, which I haue produced in my saide booke concerning the same.

The Lord of Reuest chiefe president of the Parliament Persual, from of Ajax being a great professor and maintainer of the popes papistrie. religion, and therewithall a cruell persecutor of the Gospel- Pag. 290.
lers: was stricken with a horrible furie and madnesse, and so he dyed in his rage & furie. Whereby it appeareth y he was impudent & so impenitent, & thereby brought to desperation.

One Morgan Bishop of S. Davids in Queene Maries time, a great poss of your popish Church, & that condemned Bishop Farrare, whereby he was burned for professing the gospel: was soone after so stricken by the power of God, y his meat would not go down, but rise & pick vp againe, sometimes at his mouth, sometime blowne out at his nose, most horrible to behold, & so he continued untill his death. Whereby it is more like that hee was impenitent, & thereby brought to desperation. Pag. 293.

A Suffragane of Douer in Q. Maries time, a champion of your Romish Church, did breake his neck falling downe a payre of stayres, in y Cardinals chāber at Grenewitch, immediately after he had receiued y Cardinals blessing, which sheweth that he rather died impenitently & desperately, for all he had the Cardinals blessing. Pag. 294.

One Clarke a mightie maintainer of your religion, & an opē enemy to y gospel & to all y godly preachers thereof in king Edwards daies, hāged himself in y towne of London: which sheweth rather that hee was impenitent and thereby brought to desperation. Pag. 296.

The great and notable Papist called trolling Smith, fell downe sodenly in the streete & dyed: which argueth rather y he was an impenitent & a desperate Papist. Pag. 296.

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Pag. 198.

And also one Rockwood a perfect Papist, and the chiefe procurer of the great trouble of certaine godly men in Calys for this our religion, when he was at the point of death, staring and raging, cryed, and saide that hee was bitterly damned. And he would not aske God mercy, but brayed and cryed out, all too late, all too late: whereby it appeareth that hee was an impudent Papist, which brought to impenitencie, and so to die desperately.

These with diuers moe of your Romish religion that had such euill ends, and dyed impenitently and desperately, haue I set forth in the latter ende of my saide booke, whereby you and your sect may see (if yee will see) that Saint Barnarde pickt not this dart at vs but at you: And therefore moze like a vaine bragger, than a skilfull fighter, with the weapon you thought to hurte vs, you haue wounded your selfe. (As you and your fellowes haue alwayes doone yet, yea and alwaies shal, doe and say what you can). It is a smal matter to make chilozen and fooles beleue, that a gloworme will burne them: so you may easily persuaade y simple people, that this and such like textes, that you flourish your bookes withall, will quite ouerthrowe vs. But as the gloworme is not fire though it shine bright, and therefore cannot burne them that touche it: so your textes you bring against vs (when they are thoroughly rpyt and scande, though they seeme neuer so great and strong) can neither hurte vs nor stirre vs. May you destroy your owne doctrine, with your owne dartes.

The sixte part.

6. part.
Discoverie.
Pag. 3.

In the beginning of your saide Discoverie you say thus to the indifferent Reader, It is one point among other of very bare brokers, to extoll immoderately very base wares, &c. If extollers, of very base wares are very bare brokers, then by this your owne saying, you Iesuites and Papistes are not only the barest, but also the baddest and falsest brokers of all other: for you extoll

extolle Masses, and say they will saue vs, you preferre the Popes pardons, and pronounce them as precious, you praise your romishe reliques, and affirme they will relieue vs, and also that your oyle will worke our saluation: with diuers other of the Popes wares which you extoll to be so excellent and pure, that none other wares on the earth but they, can worke the like wonders.

But for that Gods woorde doth not warrant these your wares, neyther the prophetes doe proclame them, neyther Christ doth commaunde them, nor the Apostles doe allowe them, nor the Euangelistes did once name them: Therefore howsoeuer you Iesuites doe extoll them, we christians must needes dispise them. And nowe as these your popish wares are prooued base and badde wares, because they are neither commaunded, nor commended by Christ: so you must needes be but very bare brokers, nay detestable and diuelishe deceauers, for if they may iustly bee called dissemblers and deceauers, rather then noughtie brokers, that set forth and extoll, vellewes for beluet, sackcloth for sattan, course harden for fine linnen, browne paper for pure parchement, ale for alligant, and water for wine: (though they loose not all their money they paide for the same, and though their saide false wares may doe them some pleasure,) then you that be Iesuites and Papistes, may rightly be called detestable and diuelishe deceauers, that extoll, prayse, preache, and write, masses for Gods mercy, crosses for Christ, the popes oyle for Christs blood, bread for Christs body, the Popes paltrie for Gods pardons, fables for sayth, tryples for treasure, reliques for remission, the decrees of men for the doctrine of God, falthode for trueth, damnation for saluation, and the endlesse paines of hell, for the euerlasting Joyes of heauen: which most false and counterfeate wares, through your praying and extolling of them, the ignorant people doe buie them of the Pope, and pay therefore dearely, to their bitter destruction: therefore (all this well weighed and considered) though you meane by your wordes that wee are bare brokers: yet here you are described, to be detestable and diuelishe deceauers, farre worse then

then bare brokers. And though you counte **S. Niclos** for the base wares that we the bare brokers doe so extoll, yet if you aduise your selfe as wel as you shoulde, and no lesse then we wishe, he is not so base a ware as you take him: (except that be a base ware that is bought with the deereſt price) for how base soeuer you make him, he cost more the al the popes wares are worth, hee cost euen the very heart blood of **Christ** the sonne of **God**, yea and **Christ** was enforced before he could buie him, to come out of heauen, into this earth, & here to pay it and lay it downe for him. Therefore if you aduise your selfe wel, **S. Nicols** is not very base ware. Al the masses that you are able to mumble, nor all the money that they cost (and yet they cost a great deale in a yeere) can not buie him, (though you sweare they can saue both the quicke and the dead).

It seemeth you take him for base ware, because you count his learning to be but base, howe base soeuer his learning is now with vs, you counted him well learned when hee was with you. Do you thinke he was better learned whē he was **p** pope scholler, then now when he is **Christ**s disciple? or was his knowledge more profound whē he profess **p** pope the now when he preacheth **Christ**: belike **p** pope (hauing al lawes & heauenly iudgement in his brest) when he came to him, breathed him full of learning: and now at his comming away, the **Pope** tooke it frō him againe. You haue very good luck, for wicked & vnlearned men (if they please & obey the **Pope**) the they are godly & learned men: but if they displease & disobey the pope, then are they wicked and vnlearned. It is no maruell, though men that are liuing & reasonable creatures (being of the popes religion) be godly & learned: when dead and senselesse thinges are holy when they come vnder the priestes fingars: for as long as the goldsmith hath the chalis it is not holy, but euery one may touche it with their bare hand: but when the papistickall priest hath once singarde it, it is so holy, that none may touch it but the priest, except with a gloue, whereby it appeareth that a calues or sheepes skin, is more precious with your priests, then the skin or bare hand of a man the image of **God**. A litle cake is of small valewe before the priest haue it, but after he lay hold on it, it is the ho-

Dist. 40. si pa.
pa, in glossa.
Extra. de tras.
episcopi.
Quanto in
glossa,

h body of Christ; wine is but wine as long as we haue it, but it is y very blood of Christ whē the priest hath once catch it: oile is of smal value as long as we haue it, but whē it cometh to the priests hāds, it is equall to christs blood, & worketh our saluation: therefore whatsoeuer pleaseth y pope, is very precious: wherefore M. Nicols must be content to go nowe for base ware, as one vtterly vnlearned, because hee is fled from antichrist to Christ, and from the Pope to his Prince. But howe soeuer you Iesuites thinke of his learning, we Christians do not mislike it, (if it were lesse) as lōg as he preacheth Christ & is guided by the gospel. As long as he was one of the popes earthly warehouse, you counted him most excellēt ware: but now y he is become one of christs heauēly treasurehouse, you count him but baggage & trash. It is happy for him y he is come out of the popes warehouse: for if he had taried there but a litle longer, he would haue bin a great deale baser then he is, as I am sure he himself thinketh no lesse, (if one y hath a guilty cōscience & a desperate mind, may be so counted).

The seventh part.

Y Du call him a twise reuolted minister & a seely grāmaria. How oft he hath reuolted I knowe not, he is olde enough, therfore he is able therin to answere for himselfe: but this I wil tel you, it is better to reuolt twise frō truth to falshood, & then to retorne vaineedly to y truth, & so continue in y same vntil y last end: thē to retorne frō falshod to truth, & after to reuolt by oth frō truth to falshod, & so to cōtinue ther in vntil the last gasp. & now because he is returned frō y pope to his prince, you cal him a seely grāmaria, but whē he was reuolted frō his prince to y pope, you counted him an excellēt scholler. You bere him such a grudge & detest him so muche, (because he is departed frō y pope to his prince, & frō y Iesuiticall sect to the Christian religion) that if he had not been a good grāmarian in deede, you would neuer haue bestowed y name of a seely grāmaria vpon him: but if he be but a seely grāmarian as you terme him, he is more meet to be a pope, then pope Innocent was to bee a prelate, if we may credite Erasmus, who writeth as foloweth of the said popes answere vnto the councell of Carthage: *In hac Epistola, &c.*

*The 7. part.
discou. pag. 3.*

*Inter epi. An.
epi. 91. Eras.*

The Christian

We lacke in this Epistle both eloquence, and wit, and learning meet for such a prelate. Which sheweth that the same Pope Innocent was neyther eloquent, wise, nor learned. Whereby it seemeth that M. Nicols, may presume with your pope, for that you allowe him the name of a seely grammarian, and therefore if you looke well on it, M. Nicols is not so base a ware as you count him, vnlesse you meane to imbase an vnlearned Pope.

The eyght part.

The 8. part.
discou. pag. 3.

Y Du say, but only for that he surchargeth with slander so many other men, yea Princes and States in that his declamation, you could more willingly haue pittied then answered (knowing the mans feeblenes as you doe) &c. It may bee that you are so angrie with him for telling of truth, that rather of mallice then matter, and of collour then cause, you haue taken in hande to excuse your Pope and his prelats, by accusing him. But though it be the vse of Iesuits to slander true Christians, yet true Christians doe not vse to slander Iesuites. And though it please the Pope that papistes shal belie protestantes, yet it displeaseth Christ, that protestantes shal belie papistes. Wherefore I hardly beleue that M. Nicols (being nowe become of a faithles Iesuite, a faithfull Christian) will slander any thereby to displease his master Christ: knowing moreouer that hell is the place appointed for liers. So that whatsoeuer in this point you charge him withall, I doubt not but he can & will easily discharge him selfe: but though you alledge his slaundring of other is the cause you answer him, yet I can not beleue, but to be preferde of the Pope, or to be praisde of the papists, hath rather procurde you to doe it.

It seemeth, had it not been for the great slander hee made, you woulde haue been moued with pitie not to haue answered him: this is a very suddaine change, I maruell, y you are nowe so pinchte with pitie in answering one, whose sectaries were wonte to bee so pitilesse in burning of thousandes

landes. Well, it was very euill lucke that M. Nicols slaundered so many as he did, els you had not wasted so much paper as you haue done. For his feeblenes which you knowe (that is his lacke of learning as it should seeme) would haue eased you of a great deale of paine that you tooke with your pen: and perhappes of some punishment that you deserue of your Prince.

Though it appeare by this your writing, that M. Nicols learning is very feeble, it seemeth that Erasmus knewe also that some of the Popes learned and Schoole doctors did not farre excell him, for thus doth Erasmus write, *portenta, quae nunc passim legimus in commentariis Recentium interpretum, tam impudentia, & insulsa sunt, ut videantur suibus ea scripsisse, non hominibus*: The monstrous folies, that we commonly reade in the commentaries of the late Interpreters (meaning the chiefe of the Popes doctors) are so farre without shame, and so peeuishe, as if they had been written for swine and not for men. Though you count M. Nicols learning to bee feeble, yet I trust you can not proue, but that his writing (though you count him a feeble grāmaria) may serue for men and not for swine. If such as Erasmus writeth of had learned enough to be the Popes doctors: then M. Nicoles hath learning enough to be one of ours ministers. It appeareth that Pope Iulius the 2. was scant so good a grāmarian as M. Nicols, for if hee were, he would not haue assigned a warrant with *fiat*, for *fiat*. Alphonsus de Castro setteth forth the Popes for excellent learned men, for thus of them he writeth, *Constat plures papas adeo illiteratos esse, ut grāmaticā penitus ignorent*: it is manifest by many Popes are so vnlearned, that they are vtterly ignorant of their grāmar.

If M. Nicols learning bee feeble being (by your own saying) a feeble Grammarian, then many of your Popes had not much learning, being no Grammarians at all. Therefore in affirming M. Nicols feeblenes in learning, you haue made me proue some of your popes to bee altogether without learning. you should haue foreseen, before you wrote, least by dispraising your foe, you danger your friends, is not this a goodly game

Erasmus in
scholis in Hieronym.
ad Marcellam.

De con dictio.
4. Retulerunt
Iulius, pp. I.

D. O. Q. midon you

you haue got: it is as you do euer and as you shall alwayes, you thinke by your sleighes to ouerthrowe other: but with your owne trypps you ouertumble your selues.

Well, though it stand *S. Nicols* in hand to haue learning being a minister of gods word, yet it maketh no matter whether one haue learning or no that cometh to bee Pope, for Baldus writeth, *Papa est doctor utriusq; iuris, autoritate no Scientia*: The Pope is doctor of both lawes, by authoritie, not by knowledge. You may see what a precious matter it is to be a pope, if any knew that his sonne shoulde be pope, he need neuer put him to schole. The Popes brest hath suche a speciall prerogatiue, that it hath more learning without studie, then all the mens brestes in the worlde haue with studie, as it seemeth by one of the popes gloses which is this, *Et s totus mundus, &c.* Although al the world woulde iudge in any matter against the pope, yet it seemeth wee ought to stand to the Iudgement of the Pope. For hee seemeth to haue all lawes in the chest of his bosome; Therefore whatsoeuer the Pope either aloweth or disaloweth, we are bound likewise to alowe or disalow the same. And whoso euer is not obedient to the lawes of the Church of Rome, must be deemed an heretike: and it were as great sinne, as Church robbing, to reason of any the popes doynges. You that feare to run into the laps of heresie, must affirme y^e the pope hath all lawes whatsoeuer, in his brest, though he be neuer so vblearned a dolt, & whatsoeuer he aloweth or disaloweth, you must alow or disalow y^e same. They haue verie harde hearts & fantastical wits that will not beleue al this y^e is thus glosed of y^e pope. And as it may be thought y^e the pope hath power aboue al other to iudge rightly of al earthly matters & causes, because he hath all lawes fast closed in his brest, (which he had neede to keep close & well shut, for feare they flie out) euē so he hath a heauēly iudgemēt, which none other on y^e earth hath or can haue but he, for thus it is writtē: *Papa dicitur habere cæleste arbitriū &c.* The pope is said to haue an heauēly iudgemēt, therefore in such things as he willeth, his will standeth in stead of reason. Neyther may any man say ynto him, O sir, why do you thus: like as a lawe may be

9. quæ. 3. neq;
ab Augu. dist.
19. si. Roma:
norum in
glos.

Extra. de trās.
episcop. quanto
in glossa.

made by the onely will of the pope: so may the same lawe
 be dispensed withall, onely by the will of the pope. If the
 pope haue such a heavenly iudgement, as his doctors allowe
 him, & as he taketh vpon him, he might doe very much good,
 especially in determining & iudging of poore mens causes &
 haue wrong, whereby without any expences & travell they
 might quickly obtaine their right. Well, as king Salomon
 obtayned great wisdom at gods hands, so God sent him an
 occasion soone after for the tryall thereof, which was by fin-
 ding out of the true mother of a liuing child, that two harlots
 did strue for, for being doubtfull who was the true mother, ve-
 ry wisely hee made them beleue, hee would cutte or de-
 uide the child between them, wherewith she that was not the
 mother thereof was well content, but the true mother picke
 in naturall affection of her childe, willed rather that the o-
 ther should haue her hole child aliue, then she to haue halfe of
 it being dead: which when the wise Salomon perceiued, hee
 deliuered to the right mother her owne child. Euen so as the
 pope hath a diuine & a heavenly iudgement, so you shall see
 what an occasion was giuen him, to shewe & set forth his di-
 uine & heauely iudgement, w^{ch} to the intent that the popes diuine
 knowledge & heauely wisdom should not be hid, I haue set
 forth a worthy example thereof, in my said booke, (which you
 so much mislike) called a perswasion from papistrick, as fol-
 loweth. There was a great contention between the of Ra-
 tispone in Germanie, & the Abby of S. Denis in France a-
 bout the body of S. Denis, which was so deep a doubt to
 discusse, that none but the pope was able to trie the trueth
 thereof. And so to Rome they went, & the pope sat sadly in
 iudgement about it, & examined their allegations & mat-
 ter thoroughly, and grew to a conclusiō: & in the end gaue
 thereof his deep & diffinitive sentence, and said that both
 they of Ratispone, & they of S. Denis, had the whole body
 of S. Denis, & that whosoever would say the cōtrary should
 be an heretik. If the truth had not bin fast nailed to the popes
 chaire, (& also if he had not had a meruelus diuine & hea-
 uenly iudgement) the pope could neuer haue giuen such a
 true,

3. King. 3.

Perswasion
 from papistrick
 pag. 121.
 Iohā. Caluin.
 de reliquiis.

The Christian

true, wise, and learned iudgement of this weightie matter.

Nowe surely it was a popelie Resolution, yea and such a one as must needes make the veriest fooles in the worlde beleue that Will Sommers woulde not haue giuen so found and ridiculous a iudgement. This famous, diuine, and true iudgement of the Pope is sufficient (if there were nothing els) to make vs beleue that the Pope can not lie. Were the Pope shewes that hee had a heauenly powre with his diuine iudgement, more like a God then a man. Though this before written may perswade you Iesuites, that this pope had all lawes and knowledge in his brest: yet it assureth vs Christians that he had no witte in his brayne, and though it teache you that hee was a diuine iudge: yet it doeth tell vs plainly, that hee was a very dolte. Wherefore though you count P. Nicols but a feely Grammarian, yet if he had sitte in place of the Pope, he woulde haue giuen a wiser Iudgement than he: and though you count his learning but feeble, yet he woulde not haue giuen such a feeble iudgement of the body of Saint Denise as your Pope did. Yet euery one must beleue, (that will not bee an heretike) that his iudgement was true, in þ he said þ S. Denis had one body in germanie, and an other in Fraunce. All this before written well weyed and considered, howe soeuer you Iesuites iudge of master Nicols learning, wee Christians must thinke that some of your Popes had neither wisdome nor learning.

The 9. part.

9. part.
Disco. pag. 4.

Y Du say wee shame not to proclame triumphes vpon so base conquestes against our mother the Catholike Church, who hath borne vs and brought vs vp, &c.

Wee neede not thanke bee to God bee ashamed of any triumphes that wee proclame, and it is verpe harde for you to proue that wee proclame our triumphes openly; but rather giue therefore prayles to G D D, and reioyce thereat inwardly. And yet to say truth, we may better proclame our triumphes, then you may reioyce in yours,

for

for we triumphe not in burning our brethren, in private conspiracies, in sowing of sedition, in rebelling against our prince, and in procuring her death, as you doe, but our chiefe triumphing is, in the growing of y^e gospel, in recouering lost sheepe, in winning y^e wicked & in increasing gods kingdom. Therefore to proclaime such triumphes (as we do not) were no such shame as you say. And where it seemeth you meane the base conquest wee triumph in is the winning of master Nicols, the conquest is not so base as you would make your Reader beleue: vnlesse you thinke it to be but a base conquest to conquere the Diuel, and to pluck a soule out of the clawes of Satan.

As before you counted master Nicols to bee but base wate, so now you blow forth, that the winning of him is but a base conquest, but as you thinke that our conquest therein is but small: so I beleue the conquest of the popes souldiers in Ireland (not long since) was not very great, and whatsoeuer cause wee haue to triumph in this, I am sure wee haue no cause to triumph in that. And yet if your Pope haue so much power as his proctors pronounce, and as much might as you and many would make him, and if wee haue power ouer the Angels of God: I maruell why wee did not then commaunde the Angels to come out of heauen into Ireland to fight for him, and to vanquish and kill the Queenes power there: as well as God sent his Angels, to destroy the hoste of Sennacherib that came against King Hezekia to destroy Hierusalem.

I woulde faine knowe in what part of the Bible or the worde of God you haue read, that your Romish Church is a mother, or in what place of the Gospell you can finde, that your said Catholike mother of Rome hath, or ought to haue any children in England? Truly your mother of Rome may thinke that wee haue children in Englands, but they that bee wise in England will not thinke they haue any such mother in Rome. They that take God for their father, will not take your Church of Rome for their mother: God the father of heauen is not able to doe more for his sonnes, then

Grego. Haim-
burgensis in
appella. sigism.
ducis. austriz
2. Chro. 32.

The Christian

then your earthly mother of Rome is able to doe for her daughters. Christe taught his Apostles to say, Our father which art in heaven, and not our mother of Rome which art in earth, if your Church of Rome be our mother, I maruell then who begat vs on her, & who was our father, for I hope you will not say that she is Hermaphroditus, both man and woman, & so both our father and mother. Surely shee is so contrary to God, & he is none of her husband, neither wil he haue any such wife, as regardeth not his sonne, or contenteth his gospel, as your mother of Rome doth altogether. Therefore I know no meete husband for her, vnlesse it be the Diuell, who in my iudgement is the fittest husband for her that can be found, for as she counteth herselfe Ladie & Mistres of all the world, so the Diuell is Prince & a mightie ruler in this world, whereby it doth appeare (if she haue any husband at all, if she haue married to her match, as such a proud dame will be loth to marry vnder her degree,) that the diuel is her husband, & then hee must needs bee father to all her children, & so by this meanes you & take the holy Church of Rome for your mother, must needs be inforced to haue this diuell to your father: Or els she must be unmarried & play this Whooze, & so the best you can make of it, you proue your selues bastards, & your mother a whooze. And to the intent you may perceiue, & your holy mother of Rome is more like a whooze, then a good woman, the whooze of Babilon wherof S. Iohn in his reuelation doth write, by this iudgement of S. Hierome writing to Algasia, is this purple whooze of Rome, who saith, *Nec vult, &c.* Which is, neither will he openly say, that the Romane Emperre should be destroyed, which they & govern it think it to be everlasting, wherfore according to the reuelation of S. Iohn, in the forehead of the purple whooze there is written a name of blasphemie, which is Rome everlasting. And moreover the place where this purple whooze should sitte must needs be Rome: for the angell doth plainly tell Saint Iohn, & the vii. heades of the beast wher on this purple whooze sitteth, signifieth vii. hillies, & there is no Citie in all this worlde & is builded vpon vii. hillies, but only Rome in Italie, wher by

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though you would auoid y^e your mother y^e Church of Rome is not the wife of the Diuell: yet by no meanes it can be denied, but that your holy mother of Rome is a strumpet and a very harlot according to the wordes of S. John, and so all her children must needes be bastards. And forasmuche as you count her your spirituall mother, you must needes haue a spirituall father, and because none can beget spiritual children on a spirituall harlot, but the Diuell, then whether you will or no, though the Diuell bee not your Romish mothers husband, yet he must needes bee hir paramoure, and father to all her children. Therefore as long as you take y^e Church of Rome for your mother, you must needes be y^e bond bastards of y^e Diuel, wherefore forsake y^e harlot your mother, y^e you may be the free children of God your father.

If you knew what a wicked & cruell mother you haue of her, you would not long bee her children, for if shee may be counted a wicked and cruell mother y^e will assure her child to steale whereby he shalbe hanged, or els doth cut his throte, if he do not steale as she willet him: then your holy mother of Rome, is the most wicked & cruell mother of all other, for if you do rob God of his glory & Christ of his merites (as she doth teach you) then you shalbe hanged in the endles paines of hell: and if you denie to do it, shee will burne, murther, or kill you, because you doe not as she willet you. Therefore y^e great extremitie of them that are vnder such a mother, will enforce them if they be wise, to flie from her, and humble desire God to their father.

And where you say y^e your holy mother of Rome hath borne vs, whether you meane spirituall birth or temporall bearing vs on her backe, I am sure you say most vnruly, Shee may beare or bring forth Iesuites if shee will, but shee can neuer beare or bring forth true Christians if shee woulde, as you that are Iesuites take her for your mother, & reioyce y^e she hath borne you: so we y^e are Christians take god for our father & are most glad y^e we are borne new in christ through bearing of y^e gospel & working of y^e holy ghost. And as for another bearing I am sure y^e pope which is y^e head of your church

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hath bene so long bled to bee borne on mens shoulders, that hee will disdeyne to beare or carry any, either on his shoulders or other wise. Therefore in this that your holy mother hath borne vs (take it which way you will) is a most manifest vnt ruth: vnlesse you haue some other mysticall meaning in it, that is to busie for my braine.

And with our bringing vp I thinke your holy mother hath not been much troubled, for thanks bee to God our soyle hath and doth dayly yeelde vs sufficient sustinance and plencie of all things: yea & that hath been such a long time, since your holy mother hath curst vs, for so long as shee blest vs wee neuer fared so well, that the like hath not been seene: (God graunt wee be thankfull for it,) vnlesse you meane our bringing vp in Queene Maries time by your holy mother, which if all things bee well marked, may bee called rather a beating downe then a bringing vp, no doubt your holy mother tooke then great paynes with bringing of vs vp, for they that obeyed her, they helpe to feed her and bring her vp, and such as stucke to Gods worde and refused her, she did beate downe and burned them to ashes, was not this a louing mother that thus brought vp her children?

If you meane of the bringing vp of master Nicols by your holy mother at Rome, in feeding and relecting him, I must needes say, that though it was to feeding of his body, it was to the killing of his soule. For your holy mother feedeth her children as cattell is fed, for though the ore is glad when he is put into a good pasture to bee fed: yet the simple ore is fedde to bee killed: So your holy mother feedeth her children to the death of their soules, and nourisheth them louingly to their endlesse destruction. And as the ore is ignorant that hee is fedde for his death, so you little knowe the destruction will follow this your bodily feeding. Therefore if you woulde consider the ende of your holy mothers feeding of you, woulde rather fast and fare hard, in England vnder your mercifull prince: then to haue all the pleasures you can wish, vnder your cruell & wicked mother of Rome. Therefore flee from that feeding that will make you fast alwayes

wayes, and shunne from these delicacies that will drine you
to the Diuell.

The tenth part.

YET write in your sayde booke (to the greate slander 10. parte.
and reproche of our ministers and Preachers) that if Discovery
the notable infamous acts of ministers and Preachers on- pag. 5.
lie, in this one Realme of Englande, for the space of one
dozen yeeres past, were gathered into some one booke,
for the view of the worlde: they woulde be more in quan-
tity, and in qualitie more heinous, than all that they haue
gathered by great labour and much fasthood in their seue-
rall bookes, out of the lines of the woorst Catholikes
for these thousande yeeres past, over all the whole
worlde, &c. If you had lamented the wicked liuings
and lasciuious lines of the ministers and Preachers of
Gods worde, as you reioyce therein, you woulde not haue
written so manifest a falshood as you haue done. But as the
Diuell is the father of lies: so can not his children be tellers
of truely. And as you haue detracted my booke, without a
necessitie: so you haue slandered our ministers and preachers
without any prooffe or any argument but this your owne
bare wordes, thinking belike that you Iesuites shoulde be of
such credite, that your bare sayings shoulde bee taken for
sooth, and your counterfaite coyne shoulde goe for currant.
Whatsoever before I haue written of you, I haue done the
same with authoritties and argumentes: but this that you
haue written against our ministers and preachers, wee haue
but only your penne for a prooffe and your worde for a war-
rant. But as I must needs confesse that many of our mini-
sters and preachers haue not liued so well as they shoulde,
nor so godly as I wishe: yet it is mosse manifest for cer-
taine hundredth yeeres past that many of your holie Popes,
Cardinalles, Prelates, and Papisticall priestes, haue liued
so horribly, incontinently and diuelishly, that it will loath a-
ny true Christian to heare. I doubt not but if you could haue
manifested your malicious minde against our preachers and
ministers, you woulde not wish such slight wordes so soone
haue giuen it ouer, but for that it woulde haue bene too busie
for

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for you openly to proue such a number of notable infamous
actes against our preachers and ministers, as you pretend pri-
uily with your penne: You referre your readers in the mar-
gent of your booke, to the recordes of our tempozal courtes.
Indeed y^e Pope & his prelates are wiler theⁿ our spiritualty,
for none of their doings or deeds may be called to account,
but only before theselues. No lay mā may accuse you, no te-
poral iudge may cōdēne you, nor no king may controll you,
wherby your diuelish practises may be kept priuie, and y^e the
cōmon people shold not know your detestable dealings. And
because you would seeme to be saints though your liuinges
were lothsome: you provided a remedy for a mischief, but if
y^e practises of your Popes, the cōditions of your cardinals, y^e
blemishes of your Bishops, the Acts of your Abbots, the ma-
ners of your monks, y^e facts of your fryers, y^e chastity of your
chānōs, & the pernicious doings of your priests for a thousā
yeres past might haue come in questiō before tēporal magi-
strates & ciuil iudges, & y^e y^e lay mē might haue cōplained so a-
gainst the according to their causes, as they may do against
our preachers & ministers with vs: theⁿ I am most sure & cer-
tain y^e al the abhominable actes, detestable deeds, execrable e-
normities and filthy facts of them could not be contained in
a great number of greater bookes, then the greatest bybles
we haue. For seeing there is so manie bookes filled with
their filthy factes, and detestable doings, for all their restrai-
ned lawes and priuie keeping of the same: what a number of
volumes would haue bin fully farced therewith, if euery one
that would, might haue written according to their desertes, &
complayned to the tempozall powres according as they had
occasion. Also it cannot bee that our ministers and prea-
chers of Gods worde, which is the director of truethe, should
generally liue so infamously as your preachers and profes-
sors of y^e popes religio, which directeth into darknes. If they
y^e go in the bright day, walke wrong, then they that go in the
darke night are not like to go right. And if they go wrong
that know the way, then they that know not the way are not
like to goe right. They that know the way may goe right if
they list: but they that know not the way cannot goe right.

If they would. Thus our preachers and ministers haue a
greate aduantage of the blinde papistes, for that they know
the light of the gospell, who though they go wrong, yet they
may returne into the way againe: but you that professe the
darke doctrine of the Pope, you must needes goe wrong do
what you can. So that though the knowledg of gods word,
our preachers and ministers, will say they go wrong, when
they go not right: but you Iesuites and Papistes, (for want
of Gods word) doe say you goe right when you goe wrong.
These countries that haue and doe most constantly embrace
Gods word, haue euer had and haue some preachers and mi-
nisters, y^e liued more wickedly thā godly, & more repprochful-
ly thā religiously: but their going wrōg maketh not their re-
ligiō euil, but their euil religiō doth cause them to goe wrōg.
Thenaughtby deed of Baalā did not make y^e the religiō of the
prophets was false, the traitrous dealing of Judas to Christ
his maister (being one of his Apostles) did not approue y^e his
religion and the religion of all the rest of the Apostles was
euill: no, for Christ did teach him his religion, but the Diuel
did teach him his treason. Euen so if any of our Preachers
or mynisters liue more vngodlie then they shoulde (as no
doubt too manie of them doe:) yet their religion doeth not
teache them to doe so, for Christe in his Gospel hath taught
them their religion: but the Diuel without the Gospel doth
teach them to liue vngodlie and wickedlie. Now seeing that
Jesus Christ had but twelue Apostles, and one of them for
monie plaide the traitour cōtrary to his religion (though he
were daily in the companie of Christ:) then it is no maruel,
though amongst such a great number of ministers and prea-
chers as wee haue in England, there be manie that liue vn-
godlie and cōtrarie to their religiō, in the absence of Christ.
Therefore though you dispraise our preachers and ministers
neuer so much, yet that is no sufficient prooffe that their
religiō is euill or their doctrine false, (though some of them
were so euill as you doe pretende.) Wee muste followe
the good doctrine though the Preacher doe euill: but
wee muste not followe a false Preacher though his

The Christian

deedes doe seeme good. I must needes confesse, that the
 godlie life of the preacher and minister, woulde doe verie
 much good in encreasing Gods Church, and some (I feare)
 doe asmuche harme with their euill liuing as they doe good
 with their true preaching (but that is to the fonde and foo-
 lish.) But surely I muse that any can be so foolish, to refuse
 good preaching and to follow euill doing. The simplest mā
 that is (that hath any wit,) knoweth that whoredom is sinne,
 swearing is a vice, theft an offence, and drunkenness is a wic-
 ked thing, with other such like: then they that knowe that
 these are sinnes and vices, why shoulde they committe them
 though they see the preacher or minister vse them: and also
 if they can despise the minister and preacher for doing of the:
 then why doe they committe that wherefore they despise the
 minister or preacher: Will they sinne because the preacher
 or minister doth sinne: If they like the preacher or minister
 so wel that they wil sinne with him for companie: then they
 must be content to goe to hell with him for companie. But
 if a straunger come to a towne where he was neuer before,
 and doch aske the way to a place, if one should say to him my
 friend, that is the way, but take heed, for a little before there is
 a deepe pit, into which if you should fall you wil be in hazard
 of your life, yet notwithstanding he that giueth him this war-
 ning, goeth before him and wilfully falleth into the same pit,
 doe you thinke that this straunger woulde be so madde, as to
 goe & fall into the same pit with him for companie: I thinke
 not, he woulde rather shunne a little aside to goe safe. Now
 if a straunger will shunne an earthly pit, (where he may hap-
 pily get out again,) because he seeth one fall into it before: how
 fonde are they then, (though they bee neuer so vnlearned)
 that will committe the sinnes they knowe, because a preacher
 or minister doth them, whereby they shall fall into the deepe
 dungeon of hell, where they shalbe in endlesse torments and
 can neuer get out if they be once in. Therefore if the prea-
 chers & ministers of Gods worde liue according to their do-
 ctrine, then we may be bolde to followe both their doctrine
 and deedes: but if they doe contrary to their doctrine, then
 we

A thing
 worth the
 noting.

we must thanke their deeds and follow onlie their doctrine. And according as Christ saith, we must doe as they say and not as they doe. Therefore deedes must not allow the doctrine, but doctrine the deedes. Wherefore you do not well, to mislike our religion of the Gospell, because some of our preachers and ministers liue not according to the Gospell, but you dispraise our ministers doings, because you would haue their doctrine despised. Wherein ye deale verie preposterously, for you would haue an euill living to re- proue a good doctrine: But we will haue a good doctrine re- proue an euill living. But if a good doctrine condemns wickednes and sinne, (as the gospel doth,) the that cannot be a good doctrine that mainteineth wickednes & sinne, whiche your Romishe religion doeth, and therefore it is a false doctrine. And if the euill living of our preachers and ministers doth shewe that our doctrine is false (as you would make it) then the most abhominable liuinges and detestable doings of your Popes and their Prelates, doe shewe that your doctrine is not very true. And now because you charge our ministers and preachers with infamous liuinge, to haue their doctrine discredited, as though your popes and their Prelates, had and haue onelie power to liue godlie and vertu- ously: I will heere briefly put you in remembrance of some of their spirituall and diuine dealinges set forth in my satue booke called A perswasion from Papistris, whiche part of my booke, I thinke eyther you neuer read, or els you haue forgotten the same: for that you haue bestowed the title of infamous accers vpon our ministers and preachers, whiche is your owne by right, yea and none can iustly claime it from you.

And seeing you will needes haue your Church of Rome to be your mother, I will now shewe you what a holy mother you had once that was head and Pope of your said mother. And as I haue proued that your said mother (if you will needes haue her your mother) is a verie whoore: so this holy mother, that I will speake of, was a very harlot (if they that haue childen without husbonds are harlots.) For though Ma-

The Christian

rie the mother of Christ did conceive by the holie Ghost: yet I hope you will not say but that this your mother did conceive by some other.

Perfwasion
from papistry.
pag. 70.

Your Pope Joan the eight whose proper name was Gilberta (a dutch woman of Hagunce) first went with an English monke out of the Abbey of Fulda in mans apparell to Athens, And after through her dexterity of witte and learning, was made Pope and so she ruled as pope two yeeres & fixe monethes. At the last, (that it might appeare what a holy matrone was head of your holy mother) in a general procession openly she fell in labour and travell of childe, and so dyed, by reason whereof the Cardinals untill this day do avoyde to come neere that streete, where your holy mother the Church of Rome receiued that shame: So that all that whyle they had no man Pope but a woman Pope. But though al this while they lacked a holy father, yet they were sure they had a holie mother. If euer anie might call y^e church of Rome, their mother, they that were aliue and vnder this your virgin Pope Joan, might lawfully call her mother, for then they had a mother in deede, y^e was the ruler and head of their church. It hath pleased you to entice our Preachers & ministers to infamous actes, but this act of your Pope Joan was not very famous if yee marke it wel. I am sure that in all these twelue yerres in which you so charge our preachers & ministers to infamous acts, nor yet for this xx. yerres, nor at any time vnder y^e preaching of the gospel, you are able to say that you haue read or heard, y^e euer our ministry was once touched to such a notable & infamous act, as this y^e was committed by this your holy harlot, & chiefe head & ruler of your sayd holy mother. I muse y^e euer you can be so fond & foolish as once to thinke y^e your romish church could be a holy mother, that was ruled and gouerned by such an unholy harlot. You shal heare now another famous Pope (I may not say infamous, for that is the liberal liuery that y^e our bouchsafe to bestow on our preachers & ministers) pope John y^e thirteenth was full of all abhominable vices, he was a whoremaster, an adulterer, incestuous, libidinous, a gamester, an extortioner, periured, a fighter, a murtherer, cruel and tyrannous, of his Cardinals, some he put out their eyes, of some of the he cut

Pag. 70.
Aprecious
Pope.

out their tongues, of some he cut of their fingers, of some their noses, and many other such like mercifull actes, (I must not say infamous actes) he ordeined deacons in a stable, he committed incest with two of his owne sisters, he called for the diuel to help when he playd at dice, he made boyes bishops for money, he deflowered virgins & strangers, he made a stewes of his pallace of Lateran, he lay with Stephana his fathers concubine, & wth other, he put out y^e eyes of bishop Benedict, he caused houses to be set on fire, he brake open houses, he drank to y^e diuel, &c. If this Pope were Christes vickar, the Christ did chose for himself but a mad vickar, he was far unlike his master, it is hard for you to finde such a famous fellowe, (I may not say infamous) among al y^e patriarchs, prophets or apostles, do you thinke you can pick out such a one among al our preachers & ministers of Gods word, y^e haue bin, are, or euer shal be? I think it wil be very hard for you to doe, you might me thinks well haue spared your notable infamous actes from our ministers and preachers, and bestowed them a great deale better vpon these your notable famous, (I must not say infamous) popes, for y^e they did such notable & famous facts, y^e none other can deserue to haue that title from them.

Pope John the 14. caused one Petrus, first to be stript naked, then his head to be shauē, & to be haged by y^e haire a hole day together, after that to be set vpon an Asse, his face turned backward, & his hands bound vnder y^e Asses taile, & so to be led through y^e city y^e al men might see him: y^e done, to be scourged wth rods & so banished the city. Whether he was a chaste pope or no I know not, but it appeareth he was a very charitable pope, according to y^e charitie of your holy mother the church of Rome.

Pope Boniface the 7. caused Pope Johns eyes to be put out, & after to be thown into prison, where he was (as some say) starved, some say he was slaine by Ferrucus.

Your holye Pope Hildebrande was a notable Sorcerer and a Necromancer, who on a time sent two for a booke that hee had left behinde him, who, though hee commaunded them to the contrary, reading a little of the same, sodenly there came a greate sorte of Diuels about them

In epistola
Othonis Im-
per ad Iohan.
pp.

Pag. 72.

Pag. 72.

Benno card-
nal.

them, wherewith they were almost out of their wittes and then the diuelles saide vnto them, tell vs what you woulde haue vs to doe, or els we wil fall vpon you, then one of them that had the booke bad them plucke downe certaine walles nye to Rome, which they did quickly, and at last with greates feare, they came to the pope and gaue him his holy booke. It is said that the Pope hath the holpe Ghost at commaundement, but sure this Pope Hildebrande had the diuell at his becke. It is no maruell though your Church of Rome were a holy mother, that was ruled and gouerned by such a holie father.

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This holy Hildebrand hired one to lay greastones ouer the Emperours head in the rooffe of the Church where he sed to pray, and to let them fall vpon him and so to kill him, but the fellow that did so, fell down and was dashed all to peeces with the same. This was a famous deede of a Pope, but you woulde haue saide (as you might well enough) that it had beene a notable infamous acte of a Preacher or minister of the Gospel. Also this holy Pope Hildebrand iudged three men to death before they were conuict, (or founde or approoued guiltie) and caused them to be hanged without delay contrary to al law. Also he caused the foote of a widowes sonne to be cut off, notwithstanding he had fulfilled al that was enioyned him by the saide Pope before, and after his foote being cut off, he died within three dayes after. All you that woulde learne equitie and iustice learne here of the Pope, I coulde neuer reade that Christ after hee had the woman that was taken in aduoutry, goe away and sinne no more: that eyther he commaunded the Judges to put her to death (as this Pope did) or els that he caused her legges to be cut off. And thus in breefe, this same godlie Pope Hildebrand, was charged by the counsel in Bytria to be an aduoutrer, a church robber, a periured man, a mankiller, a Sorcerer, and a denier of the faith. When he was but a Cardinall, hee smote Pope Alexander with his fyfte, & laide him in prison, he poisoned six Popes his predecessours, to make away for himselfe to be Pope: he was a conurer, and a rapser of diuels,

John. 8.

Benno cardinal.

and in his furie he threw the sacrament, his Christ of bread into the fire. If you consider this pope Hildebrand with the other before mentioned, you will say that our Preachers and ministers ought not to holde the title of infamous actes from them. For they of all other ought chiefly to haue it.

Pope Boniface the eight did say, that hee would within short time make either all the French men Martyrs, or els forsakers of their faith, (for if they yeelded to his religion and Romish Church, then they should forsake their faith: And if they deuyed his religion, and stucke to the Gospell, then hee would burne them or otherwise kill them, and so hee would make Martyrs of them.) Also he said that he sought not the healeth of their soules, but the destruction of them. Though some of our Ministers and Preachers liue not like Saints: yet this Pope in his sayings was something like Satan. I thinke you cannot say (vntlesse you say falsly) that any of our ministers or preachers haue spoke such infamous wordes as this Pope Boniface did, and that they would eether kill men or make them flee from their faith.

Nagawera a knight testified before the French king called Phillip, that Pope Boniface the eight was a sheefe, and Detritike, his mouth full of curlings, his feete full of blood, a reauer in peeces of the Church, which hee ought to cherish, a wicked master of the goods of the poore, a louer of wicked men, because they gaue him rewardes, a persecutor of the righteous, a bringer in of newe sectes of destruction that had not bene hearde of, a blasphemour of the truth, thinking himselfe to be equal to Christ, a greedy desirer of gold, getting it by deuil of all people, no regardor nor worshipper of God, not sparing any way to get money, a maker of merchandise of all men, a louer of no man, a nourisher of warres, a persecutor and hater of peace of his subiectes, rooted in all vnspokeable sinnes: a striuer against the doctrine of God, and the abomination of the people spoken of by Daniell the Lordes Prophete. Surely how infamous soeuer our ministers and preachers actes be, it appea-

Persuas. from
papistrie.
Pag. 77.

The Christian

Pag. 2.

reth that the deedes of the said Pope was not very good, nor his conditions very godly.

Pope Sextus graunted to Petrus Ruerius a Cardinal and all his whole family free leaue to vse the sinne of Sodomitie (a thing most shamefull to be uttered, but most abominable to bee licensed, or permitted.) This was no infamous act because a pope did licence it, and because a Cardinal did commit it: though God doth so detest it, that therefore he consumed Sodom and Gomora and whole Countries with fire & brimstone frō heauen. A great sort moe of such precious popes I coulde shew, & haue very great wrong, if your title of notable & infamous actes should bee taken frō them: which you of your liberalite haue giuen to our ministers as vnderferued, nay, and that is moze, they are farre vnable to deserue it. wherfore I beseech you to bestow it on your popes, for they of all other haue most right vnto it. But I assure you if our Preachers and ministers did deserue & same, the one were more meete to be popes of Rome, then Preachers of England, and the other more fit to be misblers of the masse, then ministers of Gods word. Truly your mother the holy Church of Rome, that hath had such unholy fathers can not wel be counted to be a very holy mother, & that hath had such diuelish heads can not well haue a very godly body. And now because your said mother must needs be vngodly, your children cannot be very vertuous. And also your Cardinals haue not liued very holly nor chastly, for at y^e councell of Trident, two of your holy Cardinals were takē & flaine inaduowtrie, which may be famous & godly with you Jesuites, but it is most infamous & wicked to vs that are Christians. You cannot charge either any of our Bishops, Doctors, or preachers of Gods worde, with any such infamous acte at any of our Councels or Parliaments, for if you could I doubt not but you woulde. And by the report of S. Barnard, the Bishops did not liue very vertuously in his time, who sayeth: *Quo in occultis sunt ab Episcopis, turpe est vel dicere.* It is shame to vtter the things that are done of Bishops in their secrets. Barnard ad Clerum in Synodo Rhemen. And as your Popes, Cardinals and Bishops doe best of all other deserue

this your title of infamous actes: so your Priestes & Clea-
gie haue not liued so holy and chastly as you woulde seeme,
and therefore our Preachers and Ministers may rightly re-
turne the same vnto the, for that they are better acquainted
with infamous acts & vncast life the they. And because you
shall not say that I speake at randon without prooffe against
your papistical vnmarrried priests, as you do against our mar-
ried preachers & ministers: I wil shew you a litle taste, & bet-
ter to cōiecture the rest. It is noted vpon the decrees thus:
*Communiter dicitur quod pro simplici fornicatione quis depo-
ni non debet, cum pauci sine illo vitio inuentur.* It is com-
mōly said, that a mā may not be deposed or deprived for
simple fornication, forasmuch as few (priestres) bee founde
without that fault. Here the popes decree doth hold & allow
that priestres may vse simple fornicatiō, without any harme or
punishment: but I neuer read that either Christe or his Apo-
stles allowed so much, & besides it affirmes that almost all
Priestres were fornicators, for it saith few liued without that
fault. And seeing the popes law hath decreed it, it must needes
be true, for a popes law cannot be false, and thus though you
about warrāt (but only your own word) do charge our pre-
achers & ministers with notable infamous actes: here haue I
brought you one of your popes owne decrees (in whose booke
or brest is al knowledge & law, yea & a heauely iudgement, &
whō you are bound to beleue vpon paine of heresie) that saith
plainly, few priestres liue chast, but are fornicators. Therefore
if the popes decree be true (as I am most sure in this case it
is truer the your tale) your priestres must be faine to take this
title of infamous actes frō our preachers. And because it may
better appeare, the popes haue rather excused their priestres
in liuing vncastly, the to restraine the frō it. I will put you
in remēbrance of a note or two touching the same, writtē in
my said booke called A perswasion from papistrice, which I
am sure you like so much the worse because it openeth some-
thing plainely the vile and infamous sayings and doinges
of your holy Romish Church, And these are the wordes.

You may see by this pretie lesson that followeth, whe-
ther

Dist. 81. man-
imianus in
glos.

Contra. pro-
m. Edmundi
Cant. Archi-
epi.

Perfuaf. from
papiftic,
Pag. 103.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Constit. pro-
vin. Edmudi
Cant. Archi-
epif.

meane that thereby they shoulde live chaste or not, and this it is mark it wel: *Si non caste tamen carere*, If thou deale not chastly yet deale charily: The rule is pretie and short, though the Pope knoweth that his Chaplyns cannot hide theyr vicious living from GOD: yet hee woulde have them hyde it from men. (A man may looke through the whole Bible, and yet finde not suche a fine rule for whooredome:) and because it is not to bee found in the Bible, but directly against the doctrine of the Bible, therefore I may conclude, that it is (though it came from the pope) the doctrine of the Diuell. And that you may thinke that this will rather allure them to lewdenesse then win them from wickednesse, marke this that followeth, if wee had none other lawe for theenes but these wordes, If men live not truly, yet let them keale priuile: doe you thinke that then wee shoulde have as fewe theenes as wee haue? I thinke not: And as this woulde encrease the theenes, so doth that fine rule of the Popes, breede fornicators, aduowtters, whoores and harlots. Therefore you may see by the Popes lessons, that hee meanneth not to chide his Chaplyns for their incontinencie, but rather to like well of them that can doe it most priuily.

Marke heere also what a straight law was made against women for lying with Priestes, In a prouinciall counsell holden at Oreford, it is wrytten thus, Let Priestes Concubines bee warned by the Archdeacon, &c. And if they wil not amend, then let them be forbidden to kisse the Pax, & to take holy bread in the Church. Was not this a greuous & sore punishment to make harlots refuse their whooredome with Priestes? Did their harlots care so much for kissing of the pax & they woulde forsake the kissing of Priestes? No I warrant you, and therefore this hard and straight law was made.

As good a law to auoide drunkennesse were this, whosoever wil not forbear drinkeing of wine, (wherby they become drinke) let the in no wise be suffered to drinke water, This is as good

good a law to suppress drunkennes: as the law of Oresop
was to auoide whoredome.

Marke what Petrus Rauennas one of the popes Cans-
nises upon the decretales saith, notwithstanding handling
and kissing in lay persons be the occasions or beginnings
of incontinent or vnchast behaniour, yet in priestes it is
farre otherwise. Terye well sayde & doctor like, for priestes
doe not kisse or dallie with women, as other men doe, for the
priests kissing & dallying with womē is þ beginning of god-
ly deuotion. Therefore when wee see a priest kisse or dal-
lie with a woman, we must assure our selues, that by and by
after they will fall to prayer, such vertue haue priestes in their
kissing and dallying aboue other men. And this was the
cause that women haue so willingly suffered priestes to dal-
lie with them, and to kisse them.

In glos. exma.
de immunita-
te eccle. pet.
Rauen.

Here is also a Golden glose for mainteining of priestes
chastitie: and thus it is, If a priest embrace a woman, a lay
man must iudge of it thus, that he doeth it to the intent to
blesse her. Well saide, for suche blessings of the priestes
haue been so full of vertue, that many women thereby haue
had such tympanies, that they coulde neuer be helpt of their
disease, before they had mynstrues to be their phisitions. Are
not these goodlie gloses to make priestes liue chaste: it is no
maruile though all your popish priests liued verp vertuou-
ly and without committing any infamous actes that had
such straitte lawes to bydle them, and such gloses to girde
them. If our lawe of the Gospell were not suche a lawe of
libertie as it is, or els if it were made more straiter with three
or foure of these the popes gloses, then our preachers and
ministers woulde not committe so many infamous actes as
you say they do, but would liue as vertuously as your popes,
and as chaste as your priestes. The popes ponde being
found full of childrens skulles, sheweth that your popes and
their chaplaynes liued verp godlie and chaste: who can
thinke that there was any infamous actes amongst them all
that while, that those children were a getting, and while they
were a murdering: vnlesse you will say that it was then the

11. qn. 3. ab-
sit in glossa.

Actes & mo-
num. pa. 393.

custome to burie children in the water. In Christes tyme, and long before it was thought most conuenient to burie the dead in the earth, may I will not say but that the Pope (being indued with al wisdome and heauenly iudgement) may thinke it more better to burie the dead in the water. And in deede it standeth with good reason, that if the water bee a fit graue for the quicke, then it is as meete a graue for the dead. For pope Urbanus the first, thrust fve Cardinals into sackes and threw them quicke into the sea, and there he buried them aliue, this was a famous deede, I must not say an infamous acte. Though you of your curtesie charge our preachers and ministers with infamous acts, yet if you should search all the poudes of our bishops, preachers, and ministers throughout Englands, I am most sure you shoulde not finde in them all so many childrens heades as was in that one poude of your Popes. Except they were cast there before, by the popes prelates & priests, in the time when your romish religion was taught & folowed. And by plate writings of some y were of your owne crue, that seemed to fauour your religion before they sawe some of your pernicious practises and lewde lyuings: it doeth appeare that your Spirituall clergie called Priestes, doe liue now more lyke Sathaneles then Saints. & where as you charge our ministers with infamous liuing, without proouing of any: they charge dyuers of the Popes clergie and Priestes with horrible and detestable dealinges, and proues the same in many, which you may see if you will in Maister Nicols pylgremage, and in an other booke intituled The English Romane life. But you perhappes will count the false, because they are written against you, though yours must needs bee true, because you write them agaynst vs. Therefore this litle that I haue written before, (which is but smail in comparison of all the monstrous manners and detestable dooinges of the Romishe Clergie) well weyed and considered: you may bee ashamed to charge our preachers and ministers with such notable infamous actes, as though they were the paddle of all pernicious practises and the sircke of all sinne: and your Popes, prelates, and priestes (whose liuings haue been most wicked and vicious)

Sabelli, Banne.
9 lib. 2.

the launcerne of all good liuing, and the onely follower of vertue. But I thinke it had been as good for you to haue holden your peace, and not to haue entituled our preachers and ministers with suche infamous actes as you haue done. For your great gaine you looked for thereby may chaunces turne to your losse: if the Popes owne decree, your owne counsels, and manifest actes and deedes with persons and place, may bee credited before the bare worde of one Iesuite without any tryall, argument, or p[ro]ofe.

The 11. part.

WHodoth not see (say you) the great varietie of important learned personages, whiche from time to time, vpon tryall of the truth, doe returne vnto vs, euen from their ministerie &c. If you meane that there are such a number of Apostatale come ouer to Rome or beyonde the seas, then to tell you euen truely, I and many thousandes besides, doe neither see it, nor heare of it: neyther doe wee misse them. I will tell you my mind, such as are wearie of their welfare in england, I wishe they shoulde taste of euill fare at Rome: and such as are not pleased to bee gouerned by a most mercifull prince at home, I woulde they were yoked with a cruell tyrant abroad: and such as are not content with their owne fertile countrey of Englands, I woulde they might suffer some penurie in a barren and foraine soyle: for though such maye pleasure you, yet I am sure they doe but pester vs. But if there be such a great number of the, it is a great token they loue not their prince so well as the Pope, and therefore more meete to be with the Pope, then with their prince. And because they preferre the popes lawes before the Quenes proceedings: therefore I thinke them more meete for Rome then for Englands. You may say they are true to the Pope, but I am sure they are false to their prince: els they woulde be content to bee gouerned by her grace. But though many returne from vs to you, yet our prince doth not send them ouer to Rome to stirre sedition there, and so seeke the

The 11. part.
discou. pag. 5.

destruction of the pope: as the pope hath sent some hither to
England of late to allure the people to rebellion for the con-
fusion of their Queene. You make as though there were a
very great number of them returned from vs to you, if all
the important learned personages had returned to be of your
sect that are still of ours: then you might haue boasted that
they had been a great number in deede. Yet it seemeth by
your saying, as though you had almost all, and wee few or
none, or that shortly (for that they refuse vs so fast) that
Englande will bee destitute of meete men for the ministerie.
You count our learned men that are dayly wonne from the
Gospel to you, but you consider not the greace number of
the simple and vblearned sort that our preachers winne day-
ly from you to vs. If you encrease one way, I beleue wee
encrease twise as much an other way. And whereas these
important learned men you meane, before they revolted from
vs, were able to instruct the simple and vblearned: shortly I
doubt not but that manie of the simple learned that are
dayly conuerted to vs, will bee able to reprove your sayde
important learned personages.

And this their great returning to your religion (you say)
is vpon the tryall of the truth. This is your owne bare
worde, for other argumentes or proofe to confirme the same
you bring none. But belike the tryall of your truth hangeth
vpon mens returning to you, which if it be so, then why may
not the daily returning of other to vs, try as well that ours is
the truth? If you meane the truth is tried by the num-
ber of them that returne, then we haue no cause to refuse you
herein: for whereas one doth turne from the Gospel to pa-
pistrie, twentie haue and doe dayly both here and in other
countreys, come from papistrie to the Gospel. But the
turning or returning of the people is no perfect way to try
the truth. For Gods worde must trie him that turneth: but
hee that turneth must not trie Gods worde. None of the
popes preachers did euer turne so manie in a day to papi-
strie, as Peter did turne to the Gospel, for Saint Peter con-
uerted in one day thre thousande by preaching the Gospel.

There

Therefore if the trueth of religion depende of the number of them that are turned, then I am sure the religion of the Gospel is true, and all other religions are false. For none other religion in all the worlde hath so quickly, suddenly, and miraculously encreast and sprung up as the gospel. And further if you will make the trueth of your religion to consist by the turning of vs to you, why may wee not then as well say that the turkes religion is also true, for that diuers Christians haue and doe reuolt to the same?

And as you say that many of our ministerie is returned from vs to you: even so I say that many of Christs disciples went from him, and walked no more with him: yet I hope you will not say that Christs religion was false because his disciples departed from him, and forsooke his religion. But as Christs disciples were false disciples, because they departed from Christ: even so our men of the ministerie (bee they neuer so learned,) are false ministers and Apostatas, because they are returned from vs, whiche teache the same Gospell that Christ taught to his disciples. *Iohn. 6.*

And whereas you boast that they that are returned from vs to you, are important learned personages, yet (if a christian may giue a Iesuite counsell) I woulde wishe you not to leane too muche to your or their learning, for great learning without Christ is nothing: but small learning with Christ is much. God beholdeth the lowlie, not the learned. The blessed virgin Marie the mother of Christ saide, that GOD *Luke. 1.* looked on the lowlinesse (not of the learning) of his handmaide. The hautie and learned Pharisees were not chosen by Christ to be his Apostles, they had suche learning, that they thought scorn of Christ, as you with your learned important personages thinke scorn of the Gospell. And as the proud learned Pharisees said to the simple and plaine Jewes that beleued Christe, in these wordes: Are yee also brought into error? doe any of the rulers or of the Pharisees beleue on him? but the comon people which know not the law, are accursed? So you with your important learned personages, may say to the common simple people that *Iohn. 7.*

that beleue the gospel, will you be seduced fro our holy ma-
ther the Church of Rome: will you be brought into the er-
rou of these heretikes of a newe religion: do you see any
of vs that are important learned personages beleue on their
newe founde doctrine: none followe them but the common
and vnlarned people, which vnderstande not the scriptures.
Take heede therefore what you doe, for our most holy father
the Pope hath not onely cursed them: but also wee holie
Iesuites that holde on the blessed name of Iesus, haue
with a great othe accursed them, and denounced them for
heretikes. Euen thus you are in all pointes like to the
proude learned Pharisees, that were the enemies of Christ,
for that you boaste of your important learned personages,
dispising our simple and small learning as they did. And
as the common people of the Jewes that beleued in Christe
(whom the Rulers and Pharisees accounted accursed) was
in the true way, though they saide they were in errour:
Euen so our Simple learned ministers, and the common
people that professe the Gospel, are in the true way, though
you count them in errour, and you in errour though you
bragge of the trueeth.

A great sorte of our ministers and of the cleargie (though
they be not so learned in the Latine and other tongues as
some of you Iesuites are, and other of your important lear-
ned personages revolted from vs, though we haue thanks
bee to GOD a great sorte, besides no small number of
young Iimpes that are able to matche you euery way) haue
better knowledge and sounder iudgement in the scriptures
then you haue. Yea and they are sorie at the very hearte,
to see you so wilfull ignorant in the trueeth: whom GOD
accepteth a great deale better then you with all the learning
you haue you were better to haue lesse learning with truth,
then more learning with falshood. Saint Augustine saith,
Multo minus malum est indoctum esse, quam indocilem: It
is a great deale lesse harme to bee vnlarned, then to bee
wilfull or vnapt to learne.

Saint Ambrose saith: *Non in dialctica complacuit de-*
saluum

Aug. contra
Academi. li. 3
cap. 7.

saluum facere populum suum. Regnum enim dei in simplicitate Ambro. de fide
fidei est, non in contentione sermonis. It pleased not God by
 lib. 1. cap. 3.
 logique to saue his people, for the kingdome of God standeth not in contention of talke, but in simplicitie of faith.
 Irenaeus writeth, *Melius est, & utilius, Idiotas & paru sci-*
entia existere, & per charitatem proximos deo fieri, quam putare Irē. li. 2. ca. 45.
semitum scire, &c. It is better a great deale for men to be
 ignorant and to knowe but litle, and by loue to drawe
 nere to God, then to thinke themselues to knowe much,
 and to haue great experience, and yet to bee founde blas-
 phemers against God. Saint Ambrose also saith, *Verba*
philosophorum excludit simplex veritas piscatorum. The
 simple plaine truth of Fyshers, confoundeth the words
 of the learned Philosophers. Here you may see the lear-
 ned and auncient Doctours doe preferre the simple sayth
 and playne truth of Ioynts, and poore Fyshers, befoze wil-
 full deepe contentious disputers, and learned Philosophers.
 Therefore you haue no such cause to bragge or boast, neither
 of the great number of our Ministers, neyther of your im-
 portant and learned personages, that are returned to you.
 But you and they haue great cause to bee sorie, that you
 haue forsaken your obedience of your most louing lawfull
 and mercifull Queene: and swoyne obedience to that
 Antichrist of Rome, through continuing in whose diuelishe
 doctrine untill your last gaspe, you will bee brought into
 perpetuall destruction both of bodie and soule in hell for-
 euer. (Except you repent). Therefore bee not wilfully
 blinde, but open your eyes willingly, and resist the mani-
 fest truth no longer.

The 11. part.

You followe your olde song still, for as you said befoze
 that *St. Nicols* is but bale wares, here you say that he
 in good sooth is not worth the taking vp beeing founde
 in the streete &c. Sometimes a lewde lye dooeth lurke
 under a good sooth, you that do sweare to maintein manifest

12. part.
Disco. pag. 2.

The Christian

oba ob, ad m A **Salshood**: you will not sticke to lie, when you sweare not at
 .e. q. 3. r. di **all** though you say in good sooth. You looke that this smoth
 sooth of yours shoulde procure your reader to credite you,
 but as the fowle when he lyeth still as dead, doeth hope of a
 pray: so you by this your smoth soching hope to winne the
 simple reader the rather to beleue you. **Master Nicols**
 may be glad that you limited the place, or els you woulde
 not haue allowed him to bee taken vp at all. Well, it
 was happie that hee was not founde in the Streete: else
 (by your doome) hee was not worth the taking vp, and so he
 shoulde haue lien in the streete and perished. For who will
 take vp that thing that is not woorth the taking vp? It
 seemeth that some places are luckier then other, and
 some more vafortunate then other. The Pope hath his
 best lucke in his chayre, for there hee can not lye saye what
 hee will. And **Master Nicols** hath his cheefe misfor-
 tune in the streete, for anie where but there hee is woorth
 the taking vp. One may nowe easily gesse, that you
 woulde not haue taken him vp, if you had founde him in
 the streete. May woulde not some of you Iesuites haue
 beaten him downe if you had founde him in Rome out of the
 streetes? faire fall a friende at neede. **Christe** thought him
 woorth the taking vp (as it doeth appeare) for euen
 hee him selfe (and I take him to bee as good as your
 Pope and the beste Iesuite of you all) did not thinke
 scorne to take him vp, and carried him on his owne shoul-
 ders, as one of his losse and strayed sheepe. Therefore
 what so euer you say, **Master Nicols** was woorth the ta-
 king vp, or els **Christe** the Sonne of **GOD** woulde not
 haue taken suche paines to haue carried him on his owne
 backe. You may see here what a great diuersitie there is be-
 tweene the Pope and **Christe**, for the Pope woulde thinke
 scorne to carrie one on his shoulders (especially **Master Nicols**)
 as **Christ** hath done. Yet the pope shoulde be the inferiour of
 the two, **Christ** the Sonne of **GOD** doth carrie one hole man on
 his shoulders: but the Pope will carrie none, but must be car-
 ried on shoulders of foure men at least. Therefore p pope
 may

Luke 15.

may haue a sheep, (I perceiue) lie a good while in a ditch ere he will take him vp, nay they that be p^r Popes Gotes must be giuen to beare him on their backes. O how happy are those sheepe p^r Christ beareth on his shoulders: but how unhappie are those gotes that beare the Pope on their backes.

The thirteenth parte.

Where you say that our fraude of feruour to make mountaines of mowlehillles: I am sure that you by your Papisticall power doe make mowlehillles of mountaines. Christ compareth the kingdome of heauen to a little graine of mustarde seede Math. 13. For as out of a little graine of mustarde seede (though it seeme very small) springeth goodly faire braunches full of leaues: Euen so of the worde of God (though it seeme little or of small value in your eyes) both spring and grow p^r fellowship & Church of God, that shall raigne in p^r kingdome of heauen for euer with Christ. In this respect wee make mountaines of mowlehillles: But you cleane contrarie make mowlehillles of mountaines, for whereas mountaines in diuers places of p^r scriptures is taken for the word of God, & as according to S. Chrysostome, who saith *Hierusalem hic, &c.* Here by *Hierusalem* euermore vnderstand the Church, which is called the Citie of peace, the foundations wherof are laid vpon the mountaines of the scriptures. *Chrysosto. in Math. Homil. 46:* Your Doctors, and you amongst you haue made mowlehillles of them, making your Romish Church the mountaines, and as it is manifest by the wordes of the Popes penne man Siluester Prierias, in that they haue extolde your Church to bee Siluester pri-
aboue and moze then Gods worde, calling those mountaines rias contra
of the Scriptures, also a nose of wax, inken diuinitie, a litle Lutheri,
lesse letter, and a dumbe iudge, with such like as shal appeare
more plainely hereafter. And therefore though you cannot
proue that wee haue made mountaines of mowlehillles, yet
I haue proued p^r you haue made mowlehillles of mountaines.

13. part,
Discoverie,
Pag. 6.

14 part.
Discoverie.
Pag. 6.

You say that wee cannot shewe you any one Priest in these latter yeeres perverted by vs. By this your most spightfull and venemous word, you meane that our religion the Gospell of Christe is wicked, els you woulde not haue saide perverted. Though you haue derided mee for saying a p. thereof I will (God willing) speake in place convenient: yet it lamenteth mee that you misuse a p. here in this place as you doe. At the last day when all knees shall bowe before the Maiestie of Iesus Christe, you shall then knowe whether this our religion according to the gospell is such, that they that are worne vnder it are perverted or not. I feare you did speake against your conscience when you wrote that worde. If they be perverted that are worne from fallshood to truth, from darkenesse to light, from mens dreames to the worde of God, from Antichrist to Christ, and from hell to heauen: then belike they are conuerted that are allured from truth to errour, from light to darkenesse, from Gods worde to the Diuels dreames, from Christe to Antichrist, and from heauen to hell. Well, you that deale thus preposterously with Christe: at the day of iudgement he will deale vprightly with you. But I beseech God (if it be his will,) that you may be conuerted to be the childe of saluation, or els that you haue no power to pervert soules to damnation. You make a great bragge because not one priest of late yeres is allured to our religion, as though your religion were true because priests sticke so hard to it: and our religion false because no priestes doe receiue it. Truth dependeth not vpon priestes, but good priestes depend vpon truth. Truth will be truth, and will remaine still though there were neuer a priest in all the worlde: the religion of Christes Gospell is wel able to stand without any of your priestes. Though your masses cannot be said without popish priestes: yet our holy Communion instituted by Christe may bee celebrated well enough

enough without them. Therfore you are wise to thinke that
true religion cannot be without your priestes, or y^e your re-
ligion is true, because you haue such priestes, & ours false be-
cause we haue none. And perswade your selues be like y^e you
haue wonne suddenly a great conquest, because wee cannot
shew you any one priest conuerted, which lo likeh you to cal
peruerced) but I would faine know of you, how many priestes
of Moses lawe did Christe conuert when he was heere on
earth? If you cannot shew me one, wil you therfore say y^e high
priestes and pharisees religion was true, and Christes reli-
gion false, and that because he conuerted no priestes? I hope
you wil not. And now if Christ the sonne of God (which was
the best conuertor of all other) did not conuert one priest of
Moses lawe (y^e lawe of God) vnto him: then it were no great
meruell though our preachers (that are but the seruantes of
Christe) cannot conuert one of your priestes of the popes
lawe, which are enemies to the lawe of God. And though
you so stoutly affirme that there hath not one priest byn con-
uerted to vs, in these latter yeeres, you may bee deceiued, for
all you are a Iesuite, for if there were seuen thousand Iewes
that went not from God to Babel, (though Elias the prophet
of God knew not of it) then may there not one priest be con-
uerted from the pope to God, though a Iesuite a seruant of
y^e pope do not know it yes wel enough. Though you (if you
be at Rome) may vnderstande of all the reuolters that come
from vs to you thither: yet one or two papisticall priests
may turne to vs heere in England, & you neuer the wiser.
Therfore write not so precisely upon an vncertaine, for
as that carke is not to bee counted of, that groweth vncer-
taine: so you are not to bee commended, to affirme things
vncertaine.

The fifteenth parte.

You say you haue nothing to compell our Ministers
vnto your part (which haue offered themselves to you
as to the lawe of God)

15. part.
Discoverie.
Pag. 7.

in this time) except euidence of truth, nor anything
to allure them except povertie and honestie. Bagge is a
good dogge, if truth may be got by talking. I doubt not
but you will haue it: but as Christ is the only truth, so they
that will haue it must learn it of Christ. But because you are
I sworne by the holy Gospell of God, to maintaine the Popes
lawes & are false which is cleere contrary to y^e gospell of god
is truth, therefore you haue not y^e truth. The Jewes brag
they had Abraham to their father but Christ told them flatly
that they had the Diuell to their father, who was a Iwar fro
the beginning, and therefore they were Iwars because they
were his children. Now if the Jewes which were the e-
lect people of God, were Iwars and were the children of the
diuell for all they said they had Abraham to their father: then
you that are not the peculiar people of God, may misse of y^e
truth and bee very Iwars, though you say your selues you
haue the euidence of truth. The Scriptures are chiefe
repars of y^e truth. Christ saith: Ego sum uia, ueritas, & ui-
ta, I am the way, the truth and the life, and hee also saith,
Search the scripture for they beare witness of mee. Now
herewith it is plaine by Christes owne wordes, that the scrip-
tures beare witness of Christ, which is truth. Now seeing
you cleaue to the Popes lawe, which is contrary to Gods
lawes you forsake the scriptures, and therefore you haue not
the truth, because you search not for it in the Scriptures.
Theophilactus saith, That Gods word is the candle where
by the cheefe is spied. Now as cheeues will put out the
candle and goe in the darke, for feare they shoulde bee be-
trayed by the candle light: so doth your holy father the
Pope and his Chapleines, hide or put out Gods worde least
it betray them. Therefore by your hiding and suppressing
Gods word you shew your selues spirituall cheeues. Ther-
fore if cheeues bee true, then you haue the truth. So that
it appeareth (yea & it is most plaine) y^e it is not the euidence
of truth that maketh our ministers come so thicke vnto you,
well it may be flatterie and fallshood. And can you make vs
beleue, that all they doe come to you from vs for the trueth
they

John. 8.

John. 14.

John. 8.

John. 8.
John. 8.
John. 8.

they knowe in your religion: No no, they regard the popes riches more then his religion, the treasure of his coffers more then the truth of his cause, and his lininges more then his learning. Therefore you may put out truth well enough, for truth is as hard to come by at Rome at your popes hand: as to haue Okes growing in the Sea.

And as for your pouertie, that cannot allure them, for it is not like the Popes seruants should be poore, (I pray God they may bee poore in spirite) the Pope that hath the angels of heauen at his commandement, hee may haue golde and siluer enough at his becke. And he that may haue money as much as hee list, then he were very vnkind to suffer them to lacke that doe proppie him by in his Popedom. Wee that can doe whatsoeuer God can doe: then hee may doe what soeuer Christe coulde doe, therefore as Christe made Peter to fetch twentie pence out of a fishes maw: So the Pope may cause thousandes of poundes to bee fetcht out of great whales bellies, and neuer hurt any body for it.

Abb. Panor-
mit. de elect.
cap. licet abb.
Math. 17.

I thinke our ministers that are thus reuolced to you, doe not loue pouertie so well, that therefore they would forsake their countrie, flie from their friendes, & procure their princes displeasure, only to haue your cōpany for pouertie sake. Therefore heerein you threape kindnesse on them whether they wil or no, for I dare say thus much in their behalfe, that they had rather go to Rome for the popes purse, then for your pouertie. And if they goe to Rome so thicke & threefolde for your honestie (as you would be faine persuaide vs) then in my iudgement they make but a sorry iourney: I hope that honestie is not so scarce in England, that for it they had neede to goe to Rome. I beleuee I coulde helpe them to more honestie for a pennie heere, then they can haue for a pound there. (Wea and that which you call honestie, I feare wil proue hypocrisie, disobedience, or rather plaine traitrie,) which may goe well enough for dishonestie. Therefore it were more wisdom to haue without trauell and cost honestie at home, then with painefull iournies and great expences to haue dishonestie or rather treason at Rome. There are a great

The Christian

sort of good wittes, wise heads, honest men and good Sub-
 iectes in Englande, and all they I am sure doe thinke that
 you that flee to the Pope and forsake your Prince, obey the
 Pope, disobey your Prince, obserue the Popes lawes,
 breake Gods and the Queenes lawes, refuse your owne
 Countrie, thinke better of a strange Countrie, discommend
 your Queenes proceedinges, commend the Popes perni-
 tious practises, and dispraise Englande and extoll Rome,
 are not greatly ouerladen with honestie. You doe well
 to haue a good opinion in your selues, and for want of o-
 ther, to set forth your owne honesties. But Saint Paule
 sayeth, Hee that prayseth him selfe is not allowed, but he
 whome the Lorde prayseth. 2. Corinth. 10. You
 are faine to report it your selues, least otherwise it should
 bee hidde and vnknowne. You doe as the vnshamefast
 guest did, that thought himselfe honestier then any of the
 guesstes beside, who looking a great while to bee willed to
 bee set at the vpper ende of the Table, and sawe that none
 woulde bidde him: hee without any more adoe, (as one
 more shamelesse then shamefaste) set himselfe downe and so
 tooke his place (without an Asker) at the higher ende of
 the Table. Which when the good man of the house saw,
 (percciuing him to be more bolde then honest) made the lo-
 wer ende to bee the vpper ende, and so accordingly hee set
 and placed his guesstes as hee thought good: whereby
 this man that woulde faine haue beene exalted, and that
 did set and place himselfe highest, without any remoouing
 was inforced to sitt lowest. So you, seeing none either
 will or can well praysse your honesties: (for there is no
 great cause, for that you haue chaunged your selues from
 beeing the Queenes Subiects to be p Popes slaues, and
 from beeing faithfull Christians, to bee forsworne Je-
 suites) haue dishonested your selues, as the vnshamefast
 guest did, by publishing your owne honesties. All
 your Countrie men that are honest in deede, woulde haue
 thought you a great deale honestier than you are, if you had
 obeyed

obeyed your Prince, obserued her lawes, and continued in your owne Countrie. Yea and woulde haue had a better opinion that you woulde bee honest, if you woulde flie from the Pope, embrace Gods worde, retorne to your Countrie, and humbly submitte your selues to our most mercifull Prince and Queene of Englande. This is the way rather to recouer your honesties lost, then to get any credite by blasing your honesties abroade in your owne bookes. Your late trayterous attempts, your priuie conspiracies, your pernicious practises, your seeking and wishing the death of your Prince, the destruction of her Councell, and the confusion of your Countrie too manifestly knowne and through Gods goodnesse reuealed: whereby some of your holy Priests had new tippets giuen them at Tyborne, fit for their profession, is a manifest prooue that you are very full of honestie, and though you woulde faine bee honest: yet your owne writing doth witness your dishonestie, for though in lesse then a line you haue set forth your owne honesties: yet your whole booke hath betrayed your dishonestie.

The sixteenth part.

In the beginning of your aunswere these are your ^{16. part.} wordes. For the better vnderstanding of this first Discouerie. ^{Pag. 8. Pag. 9.} part, as also to see howe little cause this little man (whiche is master Nicols) had to trouble vs with bragging, it shall not bee amisse to set downe in few woordes some short progresse of his life &c. Namely his course from Wales to Englande, and from England to Flaunders, from Flaunders to Rome, and from Rome to the pulpit in the Towre of London, &c. As it was not amisse for you in the first part of your discouerie to set downe a short progresse of M. Nicols life, for the better vnderstanding of the first parte of the same: Euen

So I thought it not amisse in the first beginning of this my booke for the better understanding of your good disposition and honestie, heerein to shew forth plainly and truly, your abhominable profession, and your most execrable oth for the perfourmance thereof. And though in derision you call him this little man, and make as though hee hath troubled you with bragging: as little as he is, Hee, whose seruant he is, is able to giue him strength enough to ouerthrow your mightie Giants. It was not little Dauid that boasted of his manhood, but it was great Goliath that bragd of his strength. And as little Dauid seemed but a dwarfe to Goliath the enemye of God: so doth M. Nicols seeme (by your saying) a very little and selie wretch, and farre vnable to match with the power of your mightie Gyaunt the Pope. But as little Dauid not by his owne strength, but by the power of God, did hvt the great Goliath in the middes of his forehead with a stone of his sling and so killed him outright: So little M. Nicols, not of himselfe, but by the help of God, with the litle sling of his tongue and penne, may with the stone of Gods worde, hvt your mightie Pope such a blow, that it wil make him to stagger. Of the like (Gods name bee blessed) wee haue great tryall and proofe. For many as little and smal to see to as M. Nicols, haue so hit the Pope by meane of their slings, that hee hath had such a fall: as I am sure hee will neuer recover againe. You count it a great discredit for M. Nicols to trauell as hee did especially from Rome to the Pulpit in the Towne of London, well me thinkes it deserueth more credite to goe from Rome to the Towne to preache the worde of God: then to bee ledde from the Towne to Tyborne to bee hangd for treason. And therefore though you speake it in reppoche of M. Nicols, that hee came from Rome to preache in the pulpit in the Towne: yet it was not greatly to the prayse of Doctor Storie & Duckett called Haunse, and your great captaine Campion and other to be led from the Towne to preach in the pulpit at Tyborne. If M. Nicols returning from Rome into Englande and

1. Sam. 17.

and to become a professor of the Gospel, subject to his prince,
to bee a friende to his countrey, is to bee discommended;
then they y^e goe from England to Rome, to denie y^e word of
God, to be false to their prince, and to bee enemies to their
countrey, are not muche to be prayesed. Thus if you were all
thinges vprightly, you haue no great cause to shewe Master
Nicols progresse from Rome to the pulpit in the Towre of
London, to his reproch. And nowe as you haue discoursed and
opened M. Nicols doings, to the discrediting of his religi-
on: so haue I discoursed and blased forth your execrable othe
and religion, to the discrediting of your doings.

The 17. part.

After this you say (and that agayne in good sooth) that
you muche pittie the man; and that you wishe his
onely repentance to pardon, and not his infamie to
desperation. A false meaning had neede to be finely
smothered, if you pitie him because hee embraceth the woordes
of God, and is become obedient to his lawfull and mercifull
prince, then I must needes say you are too full of pitie. I
feare you are so full of comely pitie, that there is small roome
for true pitie that the scripture alloweth. True pitie can not
bee in them that so enuie any, that will allowe, consent, yea
and reioyce in the burning and destruction of any. Though
you pitie M. Nicols as you say, yet hee knoweth no occasion
I am sure why you shoulde pitie him so much. I woulde he
had no cause to pitie you. Nay you pitie him not but spite
him that he doth so well: but he and wee all doe pitie you that
you doe so euill.

The 17. part.
discou. pag. 9.

It is but a madde repentance to pardon that you wishe
him, for you woulde haue him repent and bee forye that hee
hath forsaken the Pope, and returned to Christe; and
that hee dispiseth your Diuelishe doctrine, and embraceth
the woordes of God. And you woulde haue him trust to the
Popes pardon which will utterly deceiue him, and to refuse
Gods pardon, which onely can helpe him. And herebyon you

conclude,

The Christian

conclude, if he repent not to pardon as you wish him, then he must needs bee infamous, and so come to desperation. But we may well doubt whether your bare word, without either authoritie or any argument, be a sufficient warrant, that hee if he continue in the gospel, and the obedience of his prince, shall be infamous, and so come to desperation. But though you would haue your simple reader to giue credite onely to your good sooth, that M. Nicols if he continue in the gospel as he doth, shall thereby get infamie and so come to desperation, whereof you are vncertaine, because you haue not yet seene the prooffe (for he is yet aliue): yet I would haue the indifferent reader consider, that I haue already with argumentes, prooffes, and true examples plainly prosued, that diuers of your religion wrought their owne infamie & came to desperation, whereof I haue seene the tryall. Therefore your good sooth is not a sufficient prooffe, that M. Nicols if hee continue as he doth, shall come to infamie and desperation. But the dolefull and desperate deathes of them of your secte, which are yet freshe in memorie, is a manifest prooffe, that you and your sectaries will come to infamie and desperation, if they and you continue as you and they doe. Therefore wee much pittie you, and wishe onely your true and vnfained repentance, and that you may craue pardon for your finnes at Gods hande, through the death of his sonne Iesus Christe, the onely Saviour and redeemer of all the worlde, and not to sticke to the popes pardon.

The 18. part;

The 18 part.

It seemeth that you haue a diuine knowledge in presaging or foreshewing the cause why one is borne in the place, where they first come into the world, (it may be that you learned it of the pope who hath a diuine and heauenly iudgement), for like a profound scholler and a deepe clearke, (soon after you something touched M. Nicols short progresse and course from Wales to Rome, & from Rome to the pul-

Disco. pag. 19. pit in y^e tombe of london) you say, I. Nicols therefore was born

at Cowbridge in Wales, &c. By this your saying it doth ap-
peare that M. Nicols was borne at Cowbridge in Wales,
because he wēt or made his course from Wales to England,
from England to Flaunders, from Flaunders to Rome, &
from Rome to the pulpit in the Towne of London. For you
say, John Nicols therefore was borne at Cowbridge in
Wales, and nowe for that there is none other cause before
specified, but onely his said course and trauell from Wales
to England, and then to Rome, and so from Rome to the
pulpit in the Towne of London, therefore his said iourney
and course, from Wales to England, and from England to
Flaunders, and from Flaunders to Rome, and from Rome
to the pulpit in the town of London (if we may belue you)
was the cause why M. Nicols was borne at Cowbridge in
Wales. It was happie that hee traueyled that iourney to
Rome, and so from Rome to the pulpit in the Towne of
London, or els it seemeth by your saying hee had neuer bin
borne at Cowbridge in Wales. Had not you tolde mee
this tale, I shoulde haue thought, that his beeing borne at
Cowbridge in Wales, was rather an occasion that hee made
this course and iourney, then that this his course & iourney
shoulde haue made him be borne at Cowbridge in Wales. As
the popes pardons haue impossible vertues, so the popes Ie-
suites, can make impossible causes, you counted before that
M. Nicols was very base ware: but if this be true & you tell
vs, he can not be very base, neither yet such a litle man as you
made him. For it is more like that hee shoulde be rather a hea-
uenly creature than an earthly litle man: that tooke suche a
course and went such a iourney before he was borne. Your
pleasant ieasting with one of my wordes, and finding of fault
therewith, (which is vsually spoken, and which was apt for
the matter, and agreed with my sense, as shall appeare here-
after) hath made me the rather lusty to reproue this (There-
fore) of yours, which not onely is needles, but also marreth
the meaning of the text, and hath given it as before appeareth
a contrary sense. I maruell that you that are so skillfull in co-
ntrolling of M. Nicols in two or three lines of Hebrew, are so
far querset in one english word.

The 19 part.
Discon.pag.
16 17.

You are a good Doctor for the Pope, for where as you go about to magnifie his maiestie, you publish his pride. You can not conceiue howe the Pope shoulde giue S. Nicols thanks for his Sermon (which you call his stufte) for you saye, in the consistorie, the popes place is so farre distant from them whiche come thither to make orations, as he can not speake vnto him. (Welske the Pope then seeth so, that the wind bloweth from the preacher to the pope, whiche taketh awaye the sounde of the Popes thanks from the preacher: els I see no cause but the preacher may heare the Popes thanks, as well as the Pope may heare the preachers Sermon. But it may bee, that the Popes are alwaies horste, or y preachers deafe) nor the pope doth vs (you say) to thanke any man that speaketh before him, what soeuer he bee, &c. Great learned men, and famous oratours haue departed thence without particular thanks, albeit they did their matters with great commendations. Such (you say) is the grauitie and state of that place. You may see here, it is not the pride of the Pope, but the state of his place, that causeth them that make orations or preach before him to goe away without thanks. It seemeth there is a great difference betweene the Popes chaire and his consistorie, for the popes chaire is so full of wisdom and trueth, that the pope when he sitteth there, is full of learned talke, yea and can speake nothing but trueth, as it may appeare by his iudgement of the body of S. Denis: but the popes consistorie is suche a proude and statelie place, that the pope as long as he sitteth there, dare speake neuer a word, or els is so doltishe a place, that he, whiles he is in it, is conuerted, or hath no witte to speake.

Well, seeing the pope is so daintie of his thanks to his preachers, it shoulde seeme that he is verie daintie in bidding them to dinner. But for that the pope is called *Seruus seruorum dei* the seruant of Gods seruants, and hee taking his preachers for Gods seruants, whereby they must needs then be his masters: I muse that he is so farre overseene, that hee

doth not bidde his masters to dinner, especially seeing they preach before him. But I must say that the pope is a statelie seruant (if he be a seruant) that will neither bidde his masters to dinner, nor giue them once thanks for their Sermons. The pope belike would vse his seruantes but homely: that dealeth with his masters thus vn courteously.

I perceiue it is not the custome of your holy and lowely Church of Rome, that a poore preacher shall dine with a proud pope, seeing a proude pope may not giue a poore preacher thanks. But one woulde thinke, though the popes table is too hie for his preachers to sit at: yet the grounde vnder the popes table is lowe enough for them to lie on, where he may suffer the to picke vp y^e cromes that fall frō his table. And the his preachers might say, y^e the pope doeth as much for the for their preaching, as he did to his dogs for their barking. But perchappes the grounde vnder the popes table is not allowed for poore preachers, but onely for dogges and Dukes euer since duke Dandalus lay there. It may bee that the great vertue of the Popes chaire woulde quite bee lost, if the pope shoulde thanke them that make Orations, or preache before hym. Because the pope woulde not be like vnto Christ, therefore he is loth to be humble and meeke.

The 20. part.

For your reuerent writing of your countrey, you may easily be iudged what you are. As you haue forsaken the obedience of your prince, so you meane (as it seemeth) not to deserue any fauour of her grace, (if you shoulde chaunce to be catcht as some of your fellowes haue been.) It appeareth by your saying that ministerie here is sufficient to excuse dishonestie, for thus you say, If he (that is

20. part.

Disco. pag. 18

Mr. Nicols) shoulde haue delt so in some other countreys, where ministerie is not sufficient to excuse dishonestie, it woulde rather haue fallen out to his cost then his credite, &c.
As though ministers were so borne with all heere, that they

they may worke what mischief they will without control-
ment: whiche is a most shamefull flaunder. What so euer
ministers are here, too many such as you, are winked at or ex-
cused here. But though ministerie is not sufficient to ex-
cuse dishonestie in Englande, yet priesthood is sufficient to
excuse whoredome in Rome: And in other places where the
pope hath power, as appeareth plaine ly before. And doe you
thinke that the olde prouerbe hath losse his force at Rome,
whiche is *Omnia venalia Roma*, all thinges are salable at
Rome: it can not be so, for what is it that money will not
excuse at Rome?

Aureum spe-
culū in Antil.

This following sheweth what swindge money hath borne
at Rome, *venalitate curia Romana inaniter praeferuntur, Le-
nones, coqui, stabularii equorum, & pueri*: Through the bri-
berie of the court of Rome, baudes, cookes, hostlers, and
boyes be placed in offices to gouerne the Church.

Your mother the Church of Rome must needes be holy,
that had such learned and vertuous children. It is happy that
nowe you haue so manie important learned personages, for
hereby it appeareth that your church was not wont to be pe-
starde with learned prelates, bules baudes, cookes, hostlers,
& boyes were counted to be such. And also your holy fathers
& popes would not sticke to pardon any thing for pēce, for they
haue giuen commonly prelates and priestes leaue for money
to keepe harlots (for manners sake wee must call them con-
cubines): yea and other offences they haue pardoned for mo-
ney. Pope Martin the fift for money licenced one to marrie
his owne sister. God nor his sonne Christ, did neuer so much.
Frier Tikel had such a large pardon of the pope, that he saide
if one had got the mother of Christe with childe, he was able
to pardon it. I am sure you can not prooue that our mi-
nisters haue had any suche licences from our Prince, as
manie of the Popes Prelates and Priestes haue had of the
pope to committe sinnes and offences.

Iohā Sleidan.
lib. 13.

The Pope hath giuen dipensations for sinnes before
they bee done: and hee hath giuen pardons for them after
they bee done, as it is manifest. And though the Popes
pardons

pardons (whiche are delicate sawces to procure sinne) are not warranted by Gods woorde, but are quight contrarye to the same: yet you sweare as before is alleged that the vse of them is verye wholesome for Christian people. And though you alledge without prooffe, that our ministerie doeth excuse dishonestie: yet it appeareth plainely by your othe, that your Societie doe sweare to mainteyne blasphemie, Idolatrie, disobedience, and traytrie vntill your last gaspe. Nowe whether ministerie in Englande, or your spiritualtie of Rome doe excuse dishonestie more, let the indifferente reader bee iudge. The more you strue to withstande trueth or to flander the ministers of the Gospell: the more you set forth your follie and bitter your shame.

The 21. part.

You say onely such goe to purgatorie, as die in the favour of God, but have not done suche penance for their sinnes, as Gods Iustice requireth, and therefore they are to bee purged by fire, &c. If Christe or his Apostles had tolde you, that suche goe to purgatorie, it might haue wonne some credite to your cause, but your owne bare wordes (though you are a Iesuite) deserue no suche credite, wherefore untill wee finde your purgatorie in the Gospell of Christe, wee will not beleue you. Therefore you waste but your winde to tell vs of any thing, that is not there to be founde.

What an horrible doctrine is this to thinke any man (the holiest that euer was, except Christe) can doe such penance for sinnes as gods iustice requireth: you and they that thinke so are enemies to the crosse of Christ. Can any thing either in heauen or earth satisfie Gods iustice for our sinnes, or els purge our sinnes but only the blood of Christ: no no, if an Angel of heauen should say so, I would not beleue him, or if the moste ancient or learned Doctour that euer was

The Christian

1. Iohn. 1.

Hebr. 1.

Cypri. de pas.
Christ.

Aug. in psa. 25

Discou. pa. 29
Enchiridion.
cap. 110.

shoulde write so, I woulde betterly abhorre his opinion there-
in. S. Iohn saith, the blood of Iesus Christe the sonne of
God purgeth vs and maketh vs cleane from al our sinnes,
And S. Paul saith, Christ hath wrought the purgation of
our sinnes. Saint Cyprian saith, *Sanguis tuus domine non
quirit ultionē, Sanguis tuus lauat crimina, peccata condonat.*
Thy blood O Lord seeketh no reuenge, thy blood washeth
our sinnes, and pardoneth our trespasses. S. August. saith,
*Valeat mihi ad perfectionem liberationis, tantum pretium
Sanguinis domini mei:* Let onely the price of the blood of
my Lord auaille me to the perfectiō of my deliuey. Now if
Christ doth purge vs & make vs cleane from all our sinnes,
then there is none left for the fire of purgatorie to clense; If
Christ hath wrought the purgation of our sinnes, then I
am sure your fire of purgatorie, (if there were anie) can
not purge them better: If according to Saint Cyprian
the blood of Christe washeth away our sinnes, then what
neede haue wee of eyther your popes purgatorie or pardon?
And if S. August desired that only the price of christs blood
might auaille him to the perfection of his deliuerie: then why
doe you bring S. Augustine in as an vpholder of your pur-
gatorie? If our sinnes might haue been purged by fire, (as
by your woordes you seeme to dreame) then Christ woulde
not so painefully haue purged vs with his blood.
You write a long circumstance of the saying of Saint
Augustine, beginning thus: Neyther is it to be denayde
that the soules of the dead are relieved by the pietie of
their living friendes, &c. In all the same hee doeth not
once name purgatorie, much lesse prooue it. But what if
therein Saint Augustine had made mention of purgatorie?
shoulde wee therefore beleue there is a purgatorie, bee-
cause Saint Augustine wrote it? Nay, if Saint Augu-
stine (or any other) wrote anye thinge of his owne fan-
cie or unagination, not commaunded nor commended by
Christe (as in the same hee doeth) I will not beleue
him. And at this point I woulde wishe that all men were,
to take all doctours and learned mens writings for no
better

better then fables (in things touching our saluation) if the same doe not agree with the worde of God. But though you woulde make your simple Reader beleue p^r S. Augustine doth allowe your Purgatorie (as hee doth not) yet your Reader were very simple if hee woulde credite S. Augustine, if hee bee contrary to Christe, or affirme his owne fancie not allowed by Christe.

The 22. part.

AND thus you say further, that you teach (as it may appeare in the councell of Florence *in literis vniuersis*) that there are three sorts of men which dye, one very good, which goe straight to heauen, one very euill which goe straight to hell, one meane betwixt both which goe to purgatorie, &c. This your teaching may agree with the Councell of Florence, but I am sure it agreeth not with the councell of the Apostles, therefore beleue you the councell of Florence, and wee will beleue the councell of the Apostles at Hierusalem. And whereas you bring in Saint Augustine for the prouing of your Purgatorie, I thinke I shall bring in S. Augustine, to say that hee knoweth no such Purgatorie, for heere you affirme three places, heauen, hell and purgatorie, but purgatorie the third place is one more than Saint Augustine knewe of, if you will beleue Saint Augustine himselfe, and these are his wordes touching the same, *Primum locum fides Catholicorum, diuina auctoritate, regnum credit esse caelorum, &c.* The first place the Catholike faith, by gods authoritie beleueth to bee the kingdome of heauen, from whence such as are not baptised are excluded: the second place, the same Catholike faith beleueth to be hell: where all runnegates, and whosoever is without the faith of Christ shall taste euerlasting punishment: As for any thirde place we utterly knowe none, neither shall wee finde in the holy scriptures that there is any such. Heere by S. Augustine sayings there is heauen and hell, but the thirde place your purgatorie

22. part.
Discoverie.
Pag. 28.

Acts. 15.

Aug. Hypog-
nost. lib. 3.

Purgatorie hee knoweth not, and because he saith that it is not to bee founde in the Scriptures: therefore it seemeth that hee woulde not allow any thing but that is to be found in the Scriptures. Wherefore you may bring what text you will of Saint Augustine for your purgatorie, but hee flatly saith hee knoweth no such place: and it were requisite that hee shoulde knowe of the place, before hee can proue it. I thinke it had beene a greate deale better for the Pope to haue claimed authoritie ouer Paradise that is mentioned in diuers places of the Scripture, rather then purgatorie that it speaketh of neuer a whit: and it had beene as easie to put soules into Paradise, as to pull soules out of purgatorie, and thereby hee might haue got money enough. But perhaps the Pope did doubt that the Angell that keepeth Paradise woulde not suffer these soules to come into Paradise, but rather keepe them out: and I doubt also that the Diuels that keepe your perillous purgatorie will not suffer these soules to come out of it if they be once in.

You say they that are very euill goe straight to hell. I am sure you cannot choose but count them very euill y^e neuer did good deed in all their life, & such a one was the theefe that hanged on the right hande of Christe, for hee was but then newly conuerted: so that hee had no time to doe anye good, therefore hee being very euill, by your sayinges is gone to hell, notwithstanding Christe tolde him that hee shoulde bee with him that day in Paradise. Therefore I must bee so halde heere either to reprove you or Christ. But because Christe the sonne of God, is to bee beleued before a Jesuite the seruant of the pope: therefore your fantasticall saying heerein must needes goe for a fable. And if the saide theefe were not very euill, and thereby not of the number that went straight to hell: yet hee coulde not bee one of the best but one of the meane sort that you meane, for hee did no such penance as you speake of for his sinnes as Gods iustice required, and therefore by your doctrine he went to purgatorie, there to be purged by fire and so saued. But because Christe (which is to be beleued before a Jesuite) saide that

Luke. 23.

23. 42.

11. 11.

ye saye

12

hee

hee shoulde bee with him that day in Paradise, therefore, hee went neither to hell nor to purgatorie, but straight to Paradise. Thus you may see an vblearned Christian, hath confounded a learned Iesuite, in and by his owne doctrine, and thereby hath proued, that your meane liuers betwixt both, doe not goe to purgatorie, and nowe because (by your owne saying) the very good goe straight to heauen, & the very euill goe straight to hell, and the meane betwixt both, (whereof the theese was one) dying in the fauour of God, but did not as you say) such penance as Gods iustice did require, goe to Paradise, therefore none goe to purgatorie, and because none goe to purgatorie, therefore it is not like that G D made a place for no body: and so hereby I may conclude that your purgatorie is no where. You may see plainly, howe fondly you wander, to goe about to proue your purgatorie, without y^e authority of the Scriptures, therefore whosoever fauoure their owne fancie, it will leade them to folly, and folly will bring them to fallshood, and fallshood will sende them to shame: therefore if you will auoide your owne shame, bee no longer a procter for the popes purgatorie, for the pope would neither sticke nor stande in it as hee doeth: were it not more for the treasure that hee getteth by it, then for any truth hee knoweth in it.

The 23. parte.

TO maintaine and defende the peoples honouring of the pope and kneeling to him: because you want Scripture you proue it by reason. But to make Chyiste of a Cake, there you refuse reason, & would proue it by Scripture. Thus when the Scriptures will serue the popes turne, then away with reason and let Scripture come in place, but if Scriptures bee against him, and reason will serue, then away with the Scriptures, and let reason come in. Chyiste was as woorthie to be kneeling to as the Pope, and yet the man that was taken

2. vol

Disconerie.
12. 29

23. part.
Disconerie.
Pag. 54

John. 8.

taken in aduocacie who he saued from death, did not kneele but stode before him. Nowe seeing Christe the sonne of God looked not to bee kneeled to for sauing of ones life, then the Pope beeing not altogether so good as Christe, shoulde not bee kneeled vnto, for bringing men to endlesse death. And also I am sure that the woman had more occasion to kneele to Christe for sauing her life: then the people haue to kneele to the Pope to receiue his blessing. And though the Pope cannot claime his pompe nor to go in his pontificalibus by scripture, neither can learn it either by the example of Christe or Peter: yet when no other way will serue, you will approue it lawefull with your owne reason: which wee must take for a lawe, to plant the Pope in his pride. And these are your words concerning the same.

Disconerie.
Pag. 55.

At certaine high festiuall dayes hee (that is the pope) is borne from his palace into Saint Peters Church (for at none other time or place is that thing vsed) it is a matter so reasonable (the circumstances considered) as can be offensive to no indifferent wise man, &c. The matter standeth thus, at certaine principall feastes of the Church, the Pope vseth to leaue his private chappell, and to come downe to seruiue in Saint Peters Church, at which time such great multitudes of people expect him there, to receiue his benediction, & very many also to see him which neuer sawe him before, being strangers and come from farre Countries to visite those holy places: as it is impossible for him to passe in and out through the preasse, and to be seene to giue his benediction to al, except he should eyther ryde or bee borne in his chaire. And to ride it were very vnseemely and inconuenient having to passe through all Saint Peters great Church, where the moste preasse is and also for the passages of stones and stayres. Wherefore they haue vsed alwayes, to lift him vp in his chayre, and so to conuey him through the multitude, and this is all the matter, which is so much exclamed at, &c. Which (you say) noteth rather malice in them that maligne

ligne it, then convinceth pride in the pope that admitteth it, or any fault at all in the well meaning Christians, who vpon so iust causes doe both desire and offer it. For that Christe is the best patterne to followe of all other, and did neuer vse such pompe to bee borne on mens shoulders, neither in the temple of Ierusalem nor in any other place, and because the Pope is by his owne saying but Christes Vicar or Deputie: mee thinkes (if you goe to reason) that then the Pope should doe as his master did, and vse himselfe rather more humble then his master, and not to passe in pompe and glory aboute Emperours and Kings, & more like a Soueraigne then a seruant. You alleadge reasons and causes why hee shoulde bee thus caried on mens shoulders: but there is a greater reason that hee shoulde not doe so, because Christe neither did so nor yet commaunded him to doe so. I can shewe you a good reason why the Pope ought rather to goe on his feete then to bee caried on mens backs, and that is this, God hath giuen vs feete purposely to goe on, and legges to carrie vs: but God created not men purposely to carry the Pope, and also heere is an other reason, Christ was neuer carried on mens shoulders, then it is not meete for the Pope being farre vnder him to be carried many times on mens backs: Christe went on foote in as great thronges of people as the Pope, then it is reason that the pope goe in as great thronges of people as Christe: Christe the sonne of God rode but one day in all his life, and that was but on an Asse, then the pope ought not to presume to ride many dayes vpon men. The Iewes had more occasion to see Christ then the people haue now to see the pope, yet Christe rode not on mens shoulders that men might see him but hee went a foote: but the pope because hee will needes bee vnlke Christe, hee is borne on mens shoulders for that hee woulde bee seene: the pope must needes ryde in a chayre on mens shoulders, or els you say he cannot conveniently blesse the people: but Christ could helpe the blind, heale the lame, & doe good to all people, & yet went on foot, which did more good then the popes blessings. Little Iache. Luke. 19.

as because hee would see Christe, did get him vp into a tree: But Christe got him not on mens shoulders because hee would be seene of little Zacheus. You excuse the Pope in this his ryding in a chaire on mens backs, because otherwise the people should not receiue his benediction. It seemeth hereby that the Popes blessing doth descende but not ascende, and falleth downe warde, but cannot goe vppwarde. So that if the people be aboue the Pope, his blessing will doe them no good, but if the Pope be aboue them, then it will doe them great pleasure, and so they shall neuer be hungrie as long as they list not eate. Yea and by this your great reason, it seemeth that the Pope must see them whom his blessings must pleasure. You had neede take heed y your Pope be not blinde, for then all the vertue of his blessings is quite gone.

Math. 28.

But whereas you make such a great necessitie, that the Popes on these festiual daies must thus be carried to blesse y people, I would know who requireth this at their hands? who biddeth them doe it? who setteth them on worke? for sooth neither God in his worde nor Christe in his Gospell. I remember that Christ hadde his Apostles goe into all the worlde and preache: but hee neuer hadde the Pope ride on mens shoulders in Saint Peters Church of Rome, to blesse the people. And now because God hath not willed the pope to ride thus presumptuously on mens shoulders to blesse y people, neither Christe hath taught or commaunded him, to take such a glory vpon him, but cleane contrary to learne of him to be humble and meeke. Therefore the Diuell the prince of pride, hath set him on worke, to ride thus gloriously & stately vpon mens shoulders, farre passing eether Emperour or king, & therfore he must pay him his wages, for god will pay none wages, but suche as he setteth on worke, and that labour in y worke y he willethe the: whose worke is only to be foud in Gods word, & whatfoeuer worke it be, if it be not there to be foud, (thogh it seeme neuer so good) it is none of Gods worke. Therefore all the reasons y you are able to bring, cannot proue the Popes pompeous & glorious riding on

on mens shoulders, to bee so necessarie, as you would haue
vs beleue: because God neuer commanded it, neither Christ
his sonne did vse it, nor allowed it. Therefore though you com-
mend the pope for his pompe to be as the Vicar of Christ:
yet you haue rather proued him for his pride to be Anti-
christ.

The 24. part.

Among other of your exercises at Rome, in one of the
popes Colledges, you commend this that followeth,
saying: In the beginning of euery month, they
come all together in their hall, and there after
some prayer made, eche man taketh by lot, a little scroule
of paper, wherein three things are written, first the name
of the festiual day of some Saint of that month to come,
secondly some rare sentence of scripture, Thirdly some
special thing which the whole Colledge much tendreth.
The first is written, for that eche man shall take that Saint
which falleth to his lot, for his peculiar protectour vnder
God that month to pray for him: for which cause, eche
man readeth the life of his Saint, and noteth some vertue
but of the same for his owne imitation, &c.

Whereby it appeareth they cast lots who can happē on the
best Saint to be their protector vnder god that month. They
haue one good turie that it is but for a month, for they that
happen on an unluckie Saint, may haply light on a better
next month. But I woulde faine knowe who taught or wil-
led you to drawe lots for Saints to be your protectours? I
am sure neither Christ nor his Apostles taught it or vsed
it: Therefore though the papistes and Iesuites doe so, yet
wee that are Christians dare drawe no such lots. If Christ
the sonne of God bee not a sufficient protectour: then
I woulde wishe you to caste lots for the Saintes to be
your protectours: But surely in my iudgement, if Christ
the sonne of God bee not able to protect vs, I can hardly

24. part.
Disconerte.
Pag. 88.

beleene that Saints that were but his seruants are able to doe it.

Act. 1.

In deed the Apostles (after Judas had hanged himself), did cause lottes to bee cast for a fellowe to bee ioyned with them in their Apostleship: But I neuer hearde that any of the Apostles did cast lots for to haue Moses, Dauid, or any of the Prophetes to bee their protectours either for a moneth, a weeke, or a day. There are certaine Heathenish people that haue a newe God or protectour euery day, for the first thing they see in the morning (whatsoever it bee) that they take for their God all that day. But you (as it seemeth) haue a better confidence in your Saints then they haue in their gods, for bee they good bee they euill, you keepe them for a month.

Marke in what diuelish dreames you are drowned, by refusing Gods worde: Doe you thinke that the Saints can protect you better than Christe? Doe you thinke that they that could not be saued without Christ, can saue & defend you better than Christ? Can sinners and the sonnes of men, giue you better than Christe that was sinnelesse and the sonne of God? How are you blinded? how are you bewitched? Christ hath taught vs to pray vnto God, and shall the pope teache you to pray vnto Saints? Christe saith, Come vnto mee all yee that labour and are laden, and I will ease you. He doth not say cast lots for the Saints euery moneth, that they may protect you and pray for you. But if the Saints of God might bee your protectours, (as they cannot) yet you had neede to take heede, for if the popes Saints bee mingled among them, you may chaunce hit of a Sathanist in steede of a Saint. And if you meane to imitate your Saint, such a Saint you may light on, that you may learne of him to bee rather a traitour then a true man.

Mat. 11.

I feare that some of you by your lots haue chaunced on Thomas Becket, in steede of Saint Thomas the Apostle: and then it is no marvell (because you are bounde to imitate your Saint) that you haue learned of him to bee disobedient and

and traitors to your Queene, as hee was stubborne and ob-
stinate to his king.

I maruaile that you were not ashamed to write and pub-
lish such a rydiculous exercise, and such a lothsome lotterie,
doe you thinke that it can goe vnespyed euen of them that be
but young beginners in the Gospell of Christ? Can you
perswade your reader that professeth christ and feareth God,
(though he be neuer so simple) that God hath appointed the
Saintes to be protectours vnder him? As Christ hath ap-
pointed the pope to be his vicar vnder him, so God hath ap-
pointed the saintes to be protectours vnder him: for as true
is the one as the other. Thus you thought you had muche
commended your religious Romaines for casting lottes for
the saintes: but you haue set forth their follie, for refusing of
Christ.

The 25. part.

Though you would haue vs beleue that you are god-
ly, and doe detest sinne, yet you goe about to excuse the
pope as muche as in you lieth, in keeping by his
stewes, for these are your wordes, It is false that
these curtezans pay tribute to the pope, and if they did (as
they do not) yet were it a punishment, and not an allow-
ance of their life, as when you make a catholike pay monie
for his not coming to the Church, you do not allow there-
by of his absence, but you punish him for it.

Disco. pag. 96.

Surely the pope had neede rewarde you for finding out
such a shift to keepe by his stewes, you say if they paide a
tribute, yet were it a punishment, and not an allowance of
their life. You wil graunt I am sure that theft is no greater
offence before God than fornication or whoredom, nay it see-
meth it is not so great, for y^e punishment thereof was lesse by
Moses lawe. Nowe if a prince shoulde suffer his subiects to
steale that would be: So that they shoulde for their stealing
pay him peereley a tribute, & haue none other harme for their
stealing: that same tribute were then but a punishment and

The Christian

not an allowance of their euill life. (If wee may beleue you) if theeuers might haue none other punishment for stealing but to pay peereley a tribute therefore; doe you not thinke there woulde bee more theeuers than there bee? yet I warrant you: Euen so seeing the peereley paying of money to the pope is the chiefest punishment that the Turtezans suffer for their whozedome, I thinke thereby there are not fewer whores in Rome, nor lesse fornicatio there committed.

And as they that should pay money as a punishment for stealing, woulde steale the oster; whereby they woulde be sure to haue enough to liue on; beside the summe appoynted for their punishment: So assure your selfe, the Turtezans and harlottes of Rome procure the more to sinne with them, because they will haue as much as they can gette, ouer and besides the peereley Summe they pay to the Pope.

Whiche you, verie aduisedly, allowe for a punishment for their facte, and not as an allowance of their life, for this is your reason, When we make a Catholike pay money for his not comming to Church, we do not allowe thereby of his absence, but we punish him for it.

This will prooue but a false Simile, though it shewe faire at the first. You compare whozedome, which is wickednesse, to goyng to the Church to heare the worde of God, which is godlynesse. And so where wee paye money to the poore for not doing godly: your Turtezans pay money to the pope, for committing wickednesse. And further one may be absent and from the Church, and displease not God: but euery one displeaseth God that committeth whozedome. So that your Turtezans pay their money to the pope that they may sinne: but they that come not to the Church with vs, pay money to the poore, because they doe not honour God. And thus if you marke this well, the paying of the whores money to the Pope is to an euill end: but the paying of our money to the poore, is to a good ende. Therefore by these your former wordes, you thought to cast such a miste before your simple readers eyes, that the Pope doeth not euill in suffering the Stewes vp in Rome, nor in his taking money of them therefore.

But

But marke this well, doe you thinke, if there were a streete of two of protestantes in Rome, that the pope woulde suffer them to vse their religion, for paying him a certaine summe of money euery yere: and woulde he take that money as a punishment for vsing their religion? I thinke not. If they shoulde offer him money in such a case, hee woulde not take it of them, because hee will not allowe them there to vse their religion: neyther woulde hee thinke that the payment of that money were a sufficient punishment for suche an offence. Therefore if the pope shoulde allowe the preaching and hearing of the Gospell by taking of money of the protestantes: Then the pope doth allowe whoredome in Rome by taking money of the Curtezans and harlottes there. And if the pope woulde not thinke it a due punishment for Protestantes to paye money to him for preaching and hearing the worde of God: then the paying of money to the pope by the Curtezans, can not be a sufficient punishment for their whoredome, which is diuelishe and damnable. Yet you and the pope can be content to punish whoredom with paying of money, and to suffer them still to liue in the same: But the children of God that professe the Gospel, and that doe abhorre whoredome, may not be punished by paying of money, but euen with paying their heart blood, and with the losse of their liues. What a detestable doctrine is this of yours, that makes you thinke money to be a sufficient punishment for whoredome: But torments & cruel death is scant sufficient for professing the word of God, which doeth vterly forbidde and condemne whoredome.

The 26. part.

As you went about to excuse the Pope in taking money of the Curtezans of Rome: so here you take vpon you to defend y^e pope for suffering or maintaining his stewes in Rome, for these are your words that followe

But here, before I passe any further, I must say a word or two touching the stewes in Rome, the permissio wherof by y^e pope, & by other catholik princes in their cuntries, is accounted so licinious a matter by our aduersaries, as it may

Deuolopment
of the Church
in the 16th
century

26. part.

21. 4. 1. 1. 1. 1.

Disco. pag. 98

1711

The Christian

answered, but that wee thereby allowe of vnchaste life. Which is a most false and wrongfull charge, as may appeare by that which followeth. First the pope with all the Catholiks that euer wrote, condemneth and detesteth the acte of simple fornication as a deadly sinne and damnable to the doers without repentaunce. And our aduersaries shall neuer be able to charge truly our Catholike doctrine with the contrary.

It seemeth you woulde be knowne to be a proctor for the pope in the suffering and vpholding of his Stewes, and also for the Catholike princes, but if wee and these cuntries that haue no such Catholike kinges as you meane, shoulde haue houses of stewes: your words import þ you woulde not allowe vs nor them therein. Therefore the Catholikes haue a preeminence of the protestantes, for it is lawfull (by your lawe) for them to commit whoredome, and to haue Stewes, but for protestantes it is not. Well though the pope & you wil not allow vs to haue whores: yet God & his sone Christ doth permit vs to haue wiues.

And if you take mee for an aduersarie of your religion, then I haue alredy charged you withall, and proued in my saide booke called a perswasion from papistrie, yea and also in this booke, that your popishe decrees, your doctours and doctrine, doe not condemne it, but maintaine and defende it.

But lest you haue forgotten it, I will put you in remembrance with this that doth follow. *Laurentius valla* being one of the Cannons of Rome (and therefore one of your Catholike Church and doctrine) wrote thus: *Ommino nihil interest utrum cum marito coeat mulier an cum amatore*: Vndoubtedly there is no difference whether a woman keepe companie with her husbände or with her louer. And further it is thus noted in the decrees of the pope, *qui non habet uxorem, loco illius concubinam debet habere*: He that hath not a wife, in stead of her must or ought to haue a concubine.

Also the glose of the constitutions of Orho (whiche will not I hope bee refused for a witnesse) sayth thus, It seemeth that the Church (of Rome) ought to dissemble the faulte of

De voluptate
lib. 1. cap. 38.

distin. 34. is
qui 34.
Parisius anno
1555.

of whoredome, for the popes Marshall in deed receiveth tribute or pention of whores. *Const. Othonis de concub. clericorum remouend.* It seemeth that the Catholike writer that wrote this glose, did not greatly condemne or detest eyther simple or double fornication, unlesse dissembling or wincking at whoredom be a condemning or detesting of the same. Whereby it doeth not onely appeare that all your Catholike writers haue not condemned and detested simple fornication: but also that the Turtezans haue payde tribute to the pope, though you haue defended the contrarie.

Diuers suche I coulde bring, but these are sufficient for a taste, for you may feele by these howe sweete the rest bee. If such lessons as these condemne fornication, then the pope and all the Catholike writers that euer wrote doe condemne and detest the same: But seeing Laurentius valla, that was one of your catholike religion, and these notes and gloses of the popes decree, doe allowe and maintayne it: then I haue both charged truely your Catholikes withall, and haue also proued, that some of your Catholikes (as you call them) haue not condemned and detested simple fornication as dead, y^e sinne and damnable: but haue allowed and permitted it, as though it were no such damnable sinne.

Thus hereby it appeareth that your wordes are but winde, and that all your talke is not trueth. If your popes condemne and detest fornication, then why haue they giuen licences to keepe Concubines and Harlottes, as it hath been most manifest in diuers countreys. May in diuers places vnder the pope, the Bishoppes and officialls haue not A^ctis & mon, onely suffered Priestes to haue Concubines, so that they payde certaine summes of money: but also compelled chaste Priestes, or Priestes that woulde haue liued without Concubines, to paye tribute for Concubines, affirming that the Bishoppe had neede of money: whiche being payde, it shoulde bee lawefull for them eyther to liue chaste, or to keepe Concubines at their pleasure. Therefore I muste needes say, if licencing doeth signifie detesting, and allow-

ing

ing doeth signifie condemning, that then your Popes and Catholike prelates, doe detest and condemne simple fornication: But if allowing and licensing, doe signifie allowing and licensing, then your holy Popes and prelates haue allowed and licensed, both simple and double fornication.

Therefore I maruell howe you can without blushing, affirme that the Pope with all the catholiques that euer wrote, did condemne and deteste fornication, as is before said, seeing the contrarie is so euident and manifest. The Stewes suffered at Rome, doeth argue that the Pope, doeth rather allowe fornication, then condemne or detest it.

Discom pa. 99.

Then you say further: Secondly, notwithstanding this detestation, the ciuil Magistrate: may for the auoiding of a woorse inconuenience, tollerate or permitte this sinne in some degree, without fault, and without any allowing of the sinne it selfe: As GOD doeth tollerate with wicked men, and with many wicked actes in the worlde, which he detesterh, and might notwithstanding let them if hee woulde: and yet hee doeth not allowe of them, for that he permitteth them.

Though this be a Iesuites iudgement, yet we Christians may not take it for gospel. Where haue you learned that the ciuil Magistrate may, for the auoyding of a woorse inconuenience tollerate sinne in any degree that God hath forbidden, (yea and that without fault)? it seemeth that you Iesuites can picke out more for mainteyning of whoredome out of the popes lawe, then wee christians can learne out of Gods lawe, (for by Gods lawe sinne can not be suffered without fault that we can finde.) If this be true that you say, then the ciuil Magistrate may tollerate and suffer lecherers, bagaboundes and roggs (that will not worke) to steale, thereby to auoyde the inconuenience of hunger or famishing. But as worke and labour is the right remedie to expell hunger, and not theft or stealing: So marriage is the right remedie, of your inconuenience (whatsoeuer it bee) and not the suffering of the stewes or whoredome.

But I woulde faine knowe what woorse inconuenience it is, that will be auoyded, by suffering the stewes, or permit-

sing this point of whoredome: (for you keepe that se-
crete to your selfe, and haue not heere shewed it). Can there
come any worse inconuenience by not suffering the stewes,
or by banishing whoredome, then whoredome is it selfe?
(which God hath forbidden, and doth vicerly detest). If you
knewe well what inconuenience it were, I thinke you
woulde haue bettered it: But because you concale it, I will
now reueale it. If your pope should put downe his Stewes,
and not permitte whoredome: Then it woulde driue the for-
nicatours and whores of Rome to marrie. This I perceiue
is your inconuenience, that you count worse then suf-
fering the Stewes or whoredome. But though you Iesuits
count marriage a worse inconuenience then whoredome: yet
Christ and S. Paul count whoredome a worse inconueni-
ence than marriage.

By your wordes that followe, it seemeth that you take it
to bee as lawfull for the pope, and the ciuill Magistrates to
tolerate their Stewes and whoredome: as for God to tolle-
rate the wicked men of the worlde to commit suche wicked
acts as they daily do. And so, because God suffereth such wic-
ked sinners to liue (as you thinke) unpunished: Therfore the
pope may suffer the whores in his stewes to commit whores-
dom without controlement. Whereby it appeareth that you
allow the pope to do as God doth, verifing thereby the say-
ing of Abbat Panormitan, who wrote thus: That (sinne ex-
cepted) the pope can doe in a manner, all that
God can doe. So that by this your holy Catholike doc-
trine, whatsoeuer God doeth or hath done, the Pope may
claime to doe the like. As thus, God was angry with king
Saul & thrust him out of his kingdome because he killed not
king Agag at his commandement, being Gods enemy: now
if y^e pope may folow God & do as he did, thē he may displace
such kings & thrust them out of their kingdoms y^e wil not kil
his enemies y^e professors of Gods word at his commandement.
I thinke by this example the pope learned of God to depose
emperors & kings as they haue done. Also God suffered it
not to raine of thre peeres and fixe monethes amonge the

De elect. cap.
licet. Abb.

The Christian

Israelites with whom he was angrie for disobeying of him: by your profound arguments the pope may keepe us here in Englande without raine, with whome he is angrie because we disobey him and his lawes (whiche he is not able to doe.) If the Pope might or coulde do thus, as you seeme to allowe him: wee shoulde haue had neyther pynne, prosperitie, peace, nor plencie, so long as wee haue had.

But though you allowe the pope to doe that that God can doe, in tollerating sinnes and wickednesse: yet God and the pope are farre unlike in their tollerating and suffering the same. For whereas God doth tolerate and suffer wicked sinners to see whether they will repent and amende or not, who, if they doe not, then hee punisheth them, one way or other: The Pope cleane contrary, doeth tolerate and suffer the Curtezans and whores of his Stewes for money to sinne unpunished though they neither repent nor amende. And whereas God doth not suffer them that he taketh for his louing children to sinne uncorrected: The pope suffereth his catholike Curtezans of the Stewes in Rome (whom he taketh as his deare darlings) to committe whoredome dayly without any punishment. But I muse at this, that the pope can followe God in suffering of sinne: and can not followe him in punishing of sinne. For as God doth tolerate many wicked sinners: so hath he and doeth dayly punish many wicked sinners. But how can you proue that God doth tolerate wicked men to commit wickednesse, that he doeth not punish them for it: nay I am sure that no suche wicked sinners doe escape Gods punishment: though the Curtezans and whores of the Popes Stewes doe escape the popes punishment.

For was not all the whole worlde drowned for their wickednesse, excepte Noah and his familie: was not Sodome and Gomorra with all the Countreys thereabout destroyed with fire and brimstone from Heauen for their abominable sinne: with many other punished and destroyed, as well generally as particulary, whiche were too much for mee to rehearse. And though you thinke that

that God tollerateth many to commit such wickednesse unpunished, that hee detesteth, yet I am sure you cannot prooue that hee taketh money of them to permit them to sinne, as the Pope doth on the Turtezans in Rome, for their whoresome. And it may bee that some wicked men are punitively punished of God that you thinke God doth tolerate to sinne unpunished, for God doth correct and chasten his owne children though hee loueth them neuer so tenderly: (for whom God loueth him hee chasteneth) Nowe if God chasten and correct his deare and louing children, (liue they neuer so virtuously) will hee not punish the wicked that wallow in detestable sinnes, though it seemeth to you, that he doth tolerate them to sinne unpunished? One may be punished of God for his wickednes though a Iesuit doth not know of it. God hath his secrete punishmentes in store for the wicked, which they shall taste when it shall please his diuine Majesty. Yea and that which perhaps you take for no punishment, I take to bee the greatest punishment of all. Doe you thinke there can bee a greater punishment, then for God to giue men ouer to their owne lustes? And greedily to take pleasure in sinne and to wallowe in all wickednesse? I thinke not. And though you doe see them prosper dayly in health, wealth, pleasure and prosperitie, without any misfortune, (as Polocrates did that was one of the thirtie tyrants) and though God should so tolerate them in their wickednes that he detesteth, shall they therefore escape his punishment thinke you? No I warrant you: for those that God doth suffer to liue so wickedly, and to drawe sinnes togeather as it were with cordes, and to heape by sinnes one vpon another, without any worldly plague or punishment, seeme to bee the children of wrath, and vnlesse they repent and turne to God, doubtlesse shall bee punished in the tormentes of hell, which farre exceed all earthly punishmentes that can be deuised, and whereas the one continueth but a while, the other shall be for ever and neuer end. Therefore though God doth tolerate (as you say) with wicked men & with many wicked acts in the world which he detesteth yet they are not unpunished.

The Christian

God therefore as you seeme to meane, vntlesse to be in the intolerable and endlesse paine of hell bee no punishment: but the whoores of the Popes Stewes are not punished of the Pope, whose sinnes it seemeth hee doth not detest but rather fauour, because hee suffereth the same without punishment. And although God doth tolerate and suffer many most wicked & abhominable sinners unpunished in this life to y^e sight of the world, according to his secreete purposes only known to himselfe: yet it is too much for you (though you are a Jesuite) to allowe the Pope to tolerate and suffer the wicked sinne of whooredome which the Almightye God hath flatly forbidden. Therefore you were best to counsell the pope to let God alone in his doings, and not to presume to doe as hee doeth, but to doe as hee biddeh, vntlesse you woulde haue him to clime into heauen with Lucifer as an angell, and to fall into hell with him as a Diuell.

The 27. parte.

27. part.
Discouerie,
Pag. 99.

Rom. 3.

TH after you say thus. Thirdly that a naughty & wicked thing may sometimes be necessarie, & consequently tolerated without fault. (The corruption and lewde inclination of men supposed) If you learned this of Christe, I would haue you shewe where I should finde it. If it be the Apostles doctrine I would know which of them taught it: But if it bee your owne deuise, (as I suppose it is) then I doe not take your wordes to be of sufficient authoritie, especially when they repugne the Scriptures as these doe. Therefore I will be so bold to reprove the same with the wordes of Saint Paule, (if he may be allowed for a sufficient authour against you) who affirmeth, that their damnation is iust that doe euill that good may come thereof. Nowe if by Saint Paules wordes, we may not doe a small euill whereof great goodnesse may followe: Then the pope may not suffer shamefull Stewes for whooredome, which is a haynous sinne whereof great mischiefes doe come. And if their damnation be iust that permit a small euill whereof goodnesse

goodnesse may grow: Then their damnation must needs be
 such that doe or permit many abominable sinnes, & bring
 great mischiefes withall.

Here it appeareth that you haue a deepe consideration of
 the corruption and lewde inclination of men, but to correct
 such corruption, Saint Paul teacheth vs saying: To avoid fornication let every man haue his wife. But you that haue
 a deeper sight herein then S. Paule, think it is better if me
 be full of corruption & lewoly inclined to haue Stewes set
 by and suffered, that every man may haue his harlot. 1. Cor. 7.

I would haue thought that a wicked thing & a fault had
 bene so nigh a kinne, & a wicked thing coulde not haue byn
 tollerated or suffered without a faulte. But now because
 you say so I must change my minde, & thinke, that one may
 sinne or suffer a wicked thing without faulte. Doubtesse you
 Iesuites haue a merueilous deepe learning, you haue heere
 loosed such a knot, and vniopned such a ioynt, that neither
 Iesus Christ himself, nor all his Apostles did euer vndoe. A
 wicked thing may sometimes be necessarie with Iesuites,
 because idolatrie & blasphemie is counted most holy with the
 alwayes: but a wicked thing cannot be thought meete with
 true Christians at any time. Surely you haue waded very
 deepe, for maintaining of the Popes stewes, & his suffering
 of y^e same: yea & you proued very learnedly before, that if the
 Curtezans payed money to y^e pope, yet it were a punishmēt,
 & not an allowance of their life. But if one may be punished
 with paying of a noble for stealing xx. pound: I thinke that
 punishment would not make him leaue stealing.

The 28. part.

AND then you followe with these wordes. It appea-
 reth plainly by Saint Paule who saith, that heresies
 of necessitie must needs be: and by Christ, who af-
 firmeth that scandales (that is slanders) must needs
 come, & yet neither Christ allowed of scandales, nor Saint
 Paule of heresies. If y^e pope allowed no more of whoredome
 then

28. part.
 Diconerie.
 Pag. 99.

The Christian

then Christe did of flanders, nor Saint Paul did of heresies: his Stewes at Rome, woulde not haue beene so long by, nor the curtezans there so long suffered. Mark how you goe about to beguile your simple Reader, as though these wordes of Christe or Saint Paule, woulde excuse the popes Stewes, or the Pope for suffering them: and as though the Pope in suffering the Stewes, did not allowe the Stewes. Christe nor Saint Paule did speake of flanders or of heresies of any particuler Towne or Citie, where they had temporall or worldly power to suppress the same, (for they had no suche gouernment) as the Pope hath at Rome. For if they had, they would not haue taken money of the scandalers or heretikes as a due punishment therfore: as the Pope doth for whoredome at Rome. (which you excuse as a punishment for their euil life) For though Christ had no worldelie authoritie, (for that his kingdome was not of this worlde) yet hee aduentured without any worldly commissiō, to beat out the buyers and sellers out of the temple, so much he did detest their violating of the house of God. But if Christe shoulde haue taken money of the saide chaungers of money, and so haue gone his wayes and let them alone: woulde it not haue beene thought that hee had allowed their doings therein for money? Yes I beleue: Euen so whatsoeuer you say, the Pope doth allowe the whoores of Rome because hee taketh pecerely money of them therefore, yea and is partaker with them in their sinnes and whoredome: For if hee did not allowe the Stewes and their whoredome, hee woulde whip the whoores out of Rome as Christe did the money changers out of the temple, and woulde either pluck downe the houses of the Stewes, or els put honest and vertuous women in them.

Thus though you woulde haue Christe and Saint Paul to defende and bouldster the Pope, for suffering the Stewes and Curtezans in Rome, yet neither Christe nor Saint Paule will serue your turne therein. Christe and Saint Paule are much beholden to you that bringeth them forth as witnesses for the byholding of Stewes and whoredome.

You

John. 18.

Math. 21.

You that are a Iesuit and maketh as though none fauoured
 Iesus more than you, should haue produced Iesus in an ho-
 nester cause then this, whatsoeuer you had done by S. Paul:
 but you are so farre in loue with the Pope, that to make him
 seeme honest, you sticke not to aduenture to make Iesus
 Christe vn honest: and to couer the Popes shame, you would
 defame Christe. Surely when Christ was heere on earth
 and vnglorified, hee spake against whooredome, and doe you
 think that hee being nowe in heauen and glorified, will bee
 a bouldster of whooredome? Christe saide when hee was
 heere, Whosoever looketh on a woman lusting after her, *Math. 5.*
 hath committed aduowtrie with her already in his heart,
 and do you thinke now that he can suffer whooredome it self?
 If you loue Iesus, then bringe not Iesus forth to mainteine
 your Popes Stewes and the whooredome in Rome.

The 29. part.

AND further to allowe the Pope in permitting the
 Stewes and whooredome you bring this reason, saying, *29. part.*
 I might aske, why the protestants in England doe permit *Disconerie.*
 vsurie by their lawes, that is, doth not punish men for ta- *Pag. 99.*
 king vnder ten of the hundreth? I perceiue you Iesu-
 ites haue rype wits to defende the Popes Stewes, and to
 approue his taking of money of y curtezans for their whoe-
 dome, to bee lawfull. It is a strange matter, that you can
 learne by our positiue lawes to mainteine y popes stewes
 and to allowe whooredome: but by our diuine lawe the Go-
 spell you cannot learne to put downe the stewes, and to re-
 prooue the Pope for suffering of whooredome. What our
 Princes lawes doe heerein permit, I haue not to dispute
 with you: but this I will say, where can you approue, that
 any streetes with vs are appointed for vsurers to dwell in as
 you haue for whores in Rome? Or that they haue any speci-
 al houses to commit vsurie in for paying therefore a yeerely
 tribute to our Prince, as your Curtezans haue to commit
 whooredome for paying a yeerely tribute to the pope?

It commonly knowne of vs where to borrowe money upon
vsurie, as euery one great and small doe & may knowe at
Rome where the Curtezans doe dwell, where any may
play the whooremonger for money that listeth: no I am sure.
If wee haue any vsurers, our Prince doth not knowe where
they dwell: but you haue allowed Curtezans in Rome, and
the Pope knoweth where they remaine. And moreouer
they shal lend money in this sort with vs pay no money therea-
fore to our Prince: But the Curtezans in Rome, pay mo-
ney for their whooring to the Pope. So that, it is the tri-
bute and money that the Curtezans paye yearly to the
Pope, that maketh him to suffer the Stewes in Rome.

The 30. part.

30. part.
Discouerie,
Pag. 100.

YOU say that wee must needs answere (for that wee
doe permit vsurie in taking vnder .x. li. in the hun-
dredth) that wee allowe not of the sinne, but that wee doe
it for auoyding a greater inconuenience: which is, least by
punishing all vsurie, (as the Catholike Church doth) no
man woulde lende any money at all. In deede I must
needs say that no perfect and pure Protestants doe allowe
the sinne of vsurie: but I am sure the Pope doth allowe
and permit the sinne of whoredome in the stewes at Rome,
because hee may redresse it and will not. And where you
say wee doe it least by punishing all vsurie no man woulde
lende any money at all: So by your owne argument, your
Pope will not put downe the Stewes nor banish the whores
of Rome, least no man shoulde commit any whoredome
there at all. This is the great inconuenience I perceiue
that your Pope meaneth to auoyde by maynteyning his
Stewes and Harlots in Rome, you may see howe the Di-
uell doth instruct you to confounde your selues.

The

The 31. part.

YOU say that there is no Prince in al the world which doth or can vse more meanes, then the Pope doth, to drawe all men fro that vice and to reforme those miserable women themselves. &c.

31. part.
Disconerie
Pag. 101.

If the Pope haue the knowledge of all lawes in his best, and such a heauenly iudgement as he maketh men beleeue hee hath, then I muse that hee can finde no meanes to bring this his great desire to passe, surely if he would follow the example of our late king Edward in two points: he should not need to vse so many needles meanes as he doth. That is, to pluck downe the stewes, and also suffer his Priests and Prelates to marrie, as King Edward did: Then he shoulde drawe men from that vice and those miserable women from their filthie living. But as long as hee forbiddeth Priests to marrie, and suffereth the Stewes, and taketh money of the Curtezans as a punishment for their sin: (as you say) hee shall neuer diminish it but rather encrease it let him deuise what meanes hee can.

And though hee persuaade them by Preachers as you say, and yet permitteth them for money to continue in the same, it is as though a master shoulde persuaade his seruant and giue him great warning that hee shoulde not robbe his neighbours Dychardes: and yet when he hath stolen apples out of them, his saide master is content to take and eate parte of the apples that hee hath stolen, and neuer blameth him for his offence. For though the Popes Preachers persuaade the Curtezans to refuse their whooredome as you say, yet the pope takes part of their money that they get in committing their whooredome, & neither punisheth nor chideth them for the same. Whereby they will refuse their whooredome no more, then the said seruant will leaue stealing of apples. Thus you like a learned Iesuit haue gone about to ex-

P 2

cuse the

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the pope in suffering the stewes at Rome, & for taking peere-ly money of the Curtezans for their abhominable liuing, counting it a punishment for their sinne not an allowance of their fault. But if you had been a true and perfect Christian, you would haue accused the Pope for maintaining and permitting such detestable dealings, which Gods worde and the Gospell doth vtterly condemne.

The 32. part.

32. part.
Disconerie.
Pag. 112.

VWhereas you write that the Societie of the *Anunciata* (in Rome) doe burie strangers and poore people which die in Rome, causing masses to bee saide for them, &c. For their charitable burping of strangers and poore people, and their other charitable deedes they are much to be commended, so that they doe them not for a deserving reward at gods hand, or as meriting workes: But for causing masses to be said for them, they are vtterly to be reprobued, for that Gods worde doth neither commaund it nor allow it, nay it is directly against Gods worde, and it is iniurious to the precious passion of Christe, and therefore in any wise not to bee vled, as is proued in my said booke called a perswasion from papistris.

The 33. part.

33. part.
Disconerie.
Pag. 115.

Lest of all you say, I will adde one thing in testimonie of the Romans pietie and deuotion, which many in England, will rather laugh at than imitate: which is, that vpon Maundie Thursday before Easter, they vse to goe to S. Peters Church late in the night, whipping the selues vntill the blood streame from their bodies. They go, their faces all couered, except only two holes to looke out at, & vpon their bodies they haue only a shirt of sackcloth cut so behind, that their shoulders appeare naked, where, with whipcorde they beate them selues, for more then

then the space of one houre together. They goe commonly about 600. in a companie. The Societies of the trinitie, S. Marcellus, and of the Confalons are chiefest in this matter. And they are eche of them an hundredth commonly euery yere. Nowe the beaters goe in order, two and two, and betweene euery two beaters, goe two other with torches. To see onely this spectacle were a matter to mooue any man whatsoever. Besides these Societies, many private men doe punish thei selues very grievously in this holy weeke, for their offences past. Who couering their faces in such sort, as they may not be knowne, they goe to all Churches of the Cite or the most parts, beating them selues pitifully, vntill the blood doe runne from them in great quantie &c.

This I perceiue you haue tolde vs, whereby wee maye knowe howe full of pietie and deuotion the Romanes are, but as Christ the sonne of God knewe best of all other what is true pietie and deuotion: so hee neuer tolde vs, neither the Euangelistes wrote of any such pietie and deuotion, as this which you say the Romanes vse. Saint Paule wrote a great large Epistle to the Romanes, and yet he did not touch any whitte of such whipping pietie in the same. Either Saint Paul did forget to write of this your whipping pietie and deuotion in his said Epistle, or it was not worth the writing in his epistle, or els your pope hath deuised a better pietie & deuotion than is in Saint Pauls Epistle. And nowe for that Christ neuer taught any suche whipping pietie or deuotion, neither the Apostles euer did preach any such whipping pietie or deuotion, nor yet any of the Euangelistes did euer write of any such whipping pietie or deuotion: then surely according to your doome, I thinke many Englishe men will rather laugh at it than imitate it. But truly, I iudge it rather to bee lamented then imitated or followed. As these your godly Romanes doe goe before Christ, because they whippe them selues before he hath bid them: Euen so they whippe them selues a day before Christ himselfe was whipt. For by your saying they whip them selues on maunday thurs-

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day, and Christ was whipt as the next day after which commonly is called good Friday. Therefore as wee Christians may count that for our good Friday, because as then Christ was whipt and shedde his blood for our sinnes: so you Iesuaites and Romanes may counte maunday Thursday, for your good Thursday, because you whip your selues and shed your blood then for your offences. But though you Iesuaites or Romanes are ashamed in whipping and shedding your owne blood for your owne sinnes, as it seemeth, for that you couer your faces that you woulde not be knownen: yet Iesus Christ the sonne of God was not ashamed to bee whipt & scourged, for other and not for him selfe, and to shed his heart blood, for the sinnes of all faithfull Christians, because his face was vncouered that euery one might see him and knowe him. It appeareth that your holy and vertuous Romanes, that whippe themselves and shedde their owne blood for their owne sinnes, neither regarde Christs whippings, nor stande neede of his blood to washe away their sinnes: But wee that are faithfull Christians doe wholly cleane and sticke to Christs whippings, and the shedding of his innocent blood, for the putting away of our sinnes and offences. I woulde fayne knowe who taught you to whip and scourge your selues and to shedde your owne blood for your offences: where haue you redde it: In what Scriptures can you finde it: what Apostle hath preacht it: or what godly Doctor hath declared it: if our owne whippings might pardon our offences, or shedding of our owne blood, coulde washe away our sinnes: Then what neede Christ the sonne of God haue come out of his heauenly and ioyfull kingdome to this earthly and sorrowfull prison, and of a God to become man, and to be whipt and shedde his blood: Can Christ haue any greater enemies than you, that thus blotte out his blood and painefull death, which did it onely for saving vs out of hell: and applie that to your owne whipping and bleeding that is onely due to Christ, and that none can doe but he:

This

This I will tell you, whether you be Iesuites, or what euer you be, you that thus whip your selues, yea though you whippe al the blood out of your bodyes, for the putting away of your offences: neyther Christes whipping, nor his blood will doe you any pleasure, vnlesse you leaue this whipping of your selues, and trust onely to his whippings and to the shedding of his blood. You that thus whippe your selues for your owne offences, you make your selues your owne Christes: And they that are their owne Christes, shall neuer dwell in heauen with Christ.

The mother of Christe was as able to see her owne Sauour as you, and yet shee neuer whipt her selfe nor shedde her owne blood, but trusted in God to see her Sauour, saying: My soule doth magnifie the Lorde, and my spirite doeth reioyce in GOD my Sauour.

Here you may well perceiue that shee trusted not to saue her selfe by whipping of her selfe: but shee trusted to Iesus Christe that was whipped for her, to see her Sauour, yea though he were her owne sonne.

You haue written on the firste side of your booke these wordes, (whereof before I haue entreated something) There is none other name vnder heauen giuen vnto men wherein wee must bee saued. And that is the name of Iesus. Nowe, vnlesse you that thus whippe or punishe your selues are called by the name of Iesus: then howe can your whippings saue you or put away your offences: for I am sure that fewe or none of your holy Rommes that thus whippe them selues, are so called, then howe can your owne whippings saue you, or put away your offences, for that hee must needes bee called Iesus, that can and must saue vs. Marke howe you are wounded with your owne weapon, and stricken downe with your owne staffe. Thus though you seeme to fauour the name of Iesus: yet with your doings you altogether derogate and dishonour Iesus. I do muse that you that haue redde the scriptures, and count your selfe to be so learned in y same, y you can once thinke y these whippers of the selues (though the whip y skin from the

and the flesh from the bones) I can thereby put away their offences: May they by they encrease their offences, offending God thereby most heynously. Truly I can not but marvell that you were not ashamed to put it into your booke, commending thereby the Romanes pietie and deuotion: Considering the Christian reader must needs thinke, that thereby they procure their better destruction by going about to put away their sinnes by their whipping, and shedding of their owne blood, whiche onely Christ can doe and none els. Saint Paul was scourged three times with rodde, but he neyther whipt himselfe as your deuoute Romanes doe, neither did hee say that his offences or sinnes was put away by the whipping of his body: though your Romanes (by your owne sayinges) doe whip them selues verie grievously in the weeke before Easter for their offences past. But these your holy Romanes after Easter and all the yeere after may sinne as freshly as euer they did: for what need they care seeing one dayes whipping of them selues will put away a hole yeeres offences. Either your doctrine is verie false or you are very fooles, for if you can whip away your sinnes, then what neede you feare the popes perillous purgatorie? And if you may put away your offences by your whippinges while you are aliue, what neede you pay money for masses when you are dead? And if you haue whipt away your sinnes before your death, then what sinnes haue you for the masse to release after your death? you thought by this your whipping pietie to extoll your Romanes for their holines: but thereby you haue blessed abroad their follie and madnesse.

You say to see onely this spectacle were a matter to moue any man whatsoever.

In deede this spectacle moueth mee, though I see it not, to bewaile these your foolish and bewitched Romanes, that with their whipping, drine them selues such a pace to the diuell, that hee may whippe or torment them in the endlesse paynes of hell: for the after they thus whippe themselves, the faster and speedilier they drine themselves to the diuel, if this their whipping woulde helpe them to heauen, the Diuell woulde

to make them more slowe in whipping them selues. Therefore howe madde are your romanes that take suche paines to goe vnto hell, where the tormentes are endeleffe, and the paines neuer cease. I pray God they may leaue whipping of them selues, and trust only to the whippings of Christ: And to cease to shedde their owne blood for their offences & to put their whole trust in Christ, that was whipt and shedde his precious blood for the sinnes of all them that euer shall be saued. This is your holy religion that you and your Seminaries seeke dayly to sette vp heere in Eng- lande by your priuie practises and secrete sedition, to the de- struction of your prince and countrey as you hope, but to your owne confusion I am sure, as you may see if you will, and some haue felt against their wills.

The 34. part.

You say in the commendation of your Church of Rome as followeth. Albeit priuate olde men may lacke wit, yet Chirles olde spouse which is the Church can not. If al be true that you say, then it is so in deede, for you bring none other autour but your selfe, neyther any argument for pro- uing of the same. It is impossible but that your olde spouse shoulde be verie full of witte, if they haue such wise Cardi- nals and pregnant pillers as Petrus Alorus and Hosius were, that affirmed that the same Councell wherein our sa- uiour Christ was condemned to die, had the holy ghozt, and that the same was a iust decree wherby they pronounced that Christ was worthe to die. Moreover he could not chuse but be full of wisdom, that wrote vpon the popes decree, that the Jewes had committed mortall sinne, if they had not naped Christ to the Crosse. These members of your holy mother your olde spouse were no foolles I trowe, that tooke parte with Annas and Caiphas against Christ. They might well haue diuelishe witte, but I am sure they had no godly wise- dom. In deed the true Church of Christ which is gouerned, and taught by the holy ghozt can want no godly wisdom:

12.

but

34. part.

Disco. pa. 136

Hosius cont.
Brent. lib. 20.

Disti. 13.

Item in marg.

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but your Church of Rome (whiche you counte Christes olde spouse) hath and doeth lacke both learning wit and honestie as before it doth manifestly appeare.

That pope was very full of witte, (which you counte the chiefe of your Church,) that gaue iudgement and sentence, that they at Ratilpone in Germanie, and the Abbay of Saint Denise in Fraunce, had both the whole bodye of Saint Denise at once as is before mentioned. He had more witte than Salomon, for Salomon coulde make but one childe into two halfe children: but your sayde profound and wise pope, made one Saint Denise into two whole Saint Denises. Belike the Pope thought that seeing every simple and raskall priest coulde make Christes bodie at one time to be in many places: the he being the prince of al priests was able to make the body of S. Denise to be in two places.

Nicol. de Cla.
uengis.

And further your olde spouse of Rome can want no wit, because it can not erre if it woulde, and no maruell, for it can haue the holpe Ghost in the likenesse of an Owle to instructe it, for in one of your late Councelles in Rome as they were singing and roaring of *Veni creator spiritus*, that is Come holy ghost, &c. by and by (at their becke and calling) a poore olde Owle amazed with the noyse, (thinking belike shee was the holy ghost that they called for so earnestly) leape out of the hole where shee fate, and came downe in the middes of them, and sate amongst them. Thus you may perceiue that there is a great difference betweene the Spirit of God and the Popes holy Ghost. For God the holy Ghost descended and appeared to Christe in likenesse of a faire white doue: but the popes holy ghost did descende and appeare to the Pope in the shape of a foule euill fauoured owle. Surely they are fowle ouerseene that wil not be guided by your Church that is taught and instructed by suche a holy ghost. Your olde spouse can neuer want witte that is inspired by such a holy spirit.

The

The 35. part.

35. part.

After this your discovering of Maister Nicols man-
ners and learning to his reproche as you thought, and
commending your owne follies, you discommend and
goe about to discredit my sayde booke called A per-
swasion from papistris. But though you deride it
without any reproving or confuting therof: yet I haue fore-
proued and confuted such partes of this your discoverie as I
thought necessarie, & was meete for me to do, that you are so
vncouered, that the wise may see that you daunce naked in a
net, though you thinke your selfe well enough couered. And
these are your wordes concerning the same. Of late in the *Discoverie.*
middest of our persecutions, there came forth a waightie Pag. 183.
worke of 40 sheetes of paper, made by one Thomas Lup-
ton, entituled a perswasion from papistris, he woulde haue
said a diswasion, but that papistris and perswasion began
both with a letter. I must needes confesse my sayd booke
was not published very long since, it is so lately come forth,
that it seemeth you had no leasure to peruse the same as you
shoulde, for if you had red it as aduisedly as many haue done:
you woulde not (I thinke) haue derided it as you haue done.
You say, it came forth in the middest of your persecutiōs. It
came forth at such time as it had pleased God to giue me his
instrument leaue to finishe the same: for of my selfe, (I am
most certayne) I neither began it, proceeded in it, neither fi-
nished it. For if a sparowe light not on the grounde with-
out Gods providence: then the penne of a man Gods image
doth not light on the paper without Gods direction, & writ-
teth in Chrestes cause and in defence of Gods worde. *Mat. 10.*
But that it was in the middest of your persecutions I
hardly can thinke, for that it were requisite that they shoulde
beginne, before they be in the middest. In deede her highnes
doth not persecute you as queene Marie did vs, yet shee hath
power to punish you much more than shee doth.
And because you haue written in derision agaynst
my sayde booke, whiche I am now in hande to
defende,

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defende, I will now write some parte of my wordes there in touching this time which you call the middest of your persecution. And these are my wordes.

*Aperswasion
from papistry
pag. 50, 51.*

4. King. 23.

If you would marke but her maiesties power, and knew what shee may doe, and weyghe your owne dooynges, and what yee ought to doe, truly you woulde say then that shee is the moste mildest and mercifullest Queene one of them that euer raigned. You thinke not a misse in her grace and counte her not vnmercifull though shee put theenes to death for stealing, whiche GOD hath not commaunded to bee punished with death: and can not you see that her Maiestie is marueylous mercifull, in that shee suffereth you to liue, for disobeying Gods woorde, and committing Idolatrie, whiche GOD by his lawe hath commaunded to bee punished with death. King Iosias burned the idolatrous Priestes vpon the alters that committed Idolatrie, and yet hee is reckoned for a Godly king: But our mercifull Queene Elizabeth hath not burned the popishe priestes on the alters where they committed idolatrie in saying of Masse, and worshipped a piece of breade for the bodie of Christe (which shee might haue done if shee would) and yet you count not her for a godly and mercifull Queene. You praise and extoll Queene Marie to the heauens for vsing crueltie, and for burning her humble and faultlesse Subiectes: But if our Queene Elizabeth shoulde vse lawefull seueritie on her stubborne and disobedient people, Gods foes and her enemies that desire her death and destruction, the confusion of their countrey, and the ruine of this Realme, you woulde dispraise and slander her, and say shee were a cruell tyrant.

Nay for all her highnesse hath vsed you so mildely and mercifully as shee hath done, yet some of you woulde darken her desertes (if you coulde) in sayinge moste spitefully and falsly, that this is the time of tyrannie, these are the daies of persecution, this I graunt, but not in Eng-
lande,

lande, though you meane in Englande. Truly suche as doe say so, mult needes I thinke speake against their conscience and knowledge: vnlesse they take mercy for crueltie, and crueltie for mercie, and then I may say vnto them as Esay saide to the Iewes, Woe bee to you that call euill good and good euill &c. If this bee the time of tyrannie and persecution, when you that are manifest enemies to your Queene and countrie before well proued are suffered to liue peaceably, to inioy your goods quietly, to goe at your libertie, or imprisoned to fare daintily, and there to liue merily, or to bee releast vpon suretie: Then what was Queene Maries time, when her simple, humble and faultlesse subiectes were cruelly imprisoned, in stocks and chaines & other engins tormented, most tyrannously racked, their friendes to come to them not suffered, on the bare boordes and ground lodged, to haue penne and inke and candle light not permitted, for want of meate to bee famished, in prisons priuily to bee murdered, and abroad in euery mans eyes to bee burned.

That time of Queene Mary to all wise men, may rather seeme to bee the time of crueltie, tyrannie, and persecution, than this milde and mercifull time of our Queene Elizabeth.

I beseech God to open your eyes to see howe her grace doth persecute you, for if you did see (yet I feare some are blinde for the nonce) you would then say, that shee persecuteth you none other wise, than the louing father doeth his childe, and as the good scholemaster doth persecute his scholler that hee would faine haue to learne. Thus much concerning your now persecution, I haue declared in my said booke, whereby it may plainly appeare, that yours is rather a pleasant pastime then a painfull persecution, so that that the Protestants felt in Queene Maries time: therefore you cannot iustly say that my said booke came forth in the midst of your persecutions, but in the midst of your easie and carelesse liuing.

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The 36. parte.

36. part.
Discoverie.
Pag. 183.
Luke. 21.

Ludouicus ci-
taur ab illiri-
co in Norma
concilii.

Iohn Sleida-
nus lib. 23.

Albertus pig-
ghius contro-
uer. 3. de Ec-
clesia.

Martinus Ké-
nitius in exa-
mine cō. Tri-
dēni. pag. 32.

YO call my saide booke a weightie worke of fortie sheetes of paper. The proud and learned Scribes and Pharisees and the other common people thought the widowes two mytes were but of a small value: but in y^e sight of Christe they were counted great for that it was all shee had. Euen so that my saide simple booke (being al y^e I was able to doe) may bee counted light in your iudgement, but before God I am sure it is so weightie, that it will weigh downe all your learned bookes that you write for the maintenance of the Pope & your Romish Church. And though in derision you name it a weightie worke: yet I haue proued in good earnest that the booke wherein you deride it, is but a very light worke, for that this my answer hitherto hath weyed it cleane downe. But though you count it a very simple and light work: yet I must content my selfe therewith, for so the Popes learned Doctors counted and esteemed the Scriptures. For Ludouicus a Canon of the Church of Laterane in Rome openly in an Oracion pronounced in the late Conuenticle of Trident for the mainteining of the decrees whereof you are so deeply sworne, saide as followeth. *Ecclesia est uinum pectus Christi: scriptura autem est quasi mortuum Attramentum*: The Church is the liuely breast of Christe: But the scripture is as it were dead inke. The Bishop of Poitiers in the same your godly counsell of Trident saide thus: *Scriptura est res inanimis, & muta, sicut etiam sunt reliqua leges politicae*: The scripture is a dead & dumbe thing, as are all other politike lawes. To this ende writeth Albertus Pigghius, *Si dixeris hac referri oportere ad iudicium Scripturarum, &c.* If thou say, these matters must be put ouer to the iudgement of the scriptures, thou shewest thy selfe to bee void of common reason. For the scriptures are dumbe iudges and cannot speake. Eckius called the Scriptures *Euangelium Nigrum, & Theologiam Attramentariam*: The blacke Gospell and inken diuinitie. Furthermore in the discommendation of the scrip-
tures

tures Pigghius writeth thus: *Sunt scriptura ut non minus vire, quam festine dixit quidam, velut Nasus cerens, qui sehorsum, illorsum, & in quacunque volueris partem, trahi, retrahi, fingiq; facile permittit*: The scriptures as one man both truly and merily saide, is like a nose of waxe, that easily suffereth it selfe to be drawne backward, and forward, and to be moulded and fashioned, this way, and that way, and howsoever yee list. Thus reuerently did your Doctors of your Romish Church write of the most holy Scriptures. You wrote immediately before these wordes, It is a world to see what pillers of defence they haue got, what graue writers in their cause, what booke they suffer to come out against vs dayly. But may not I say to you and that more rightly and truly: It is a most lamentable thing both to see and to heare, what pernicious and pestiferous pillers, your Church of Rome hath, and what impudēt writers you haue in your cause, and what beastly booke your holy father and you doe suffer to bee in printe and goe abroad, wherein the holy Scripture and worde of God is made a testing and mocking stocke: The simplest, the vnlearnedst, & the youngest writer that is or ever was amongst professors of the Gospell, may be counted graue writers, in comparison of these your nowe mentioned doctours. Whatsoever you count of our writers, you neuer founde that wee wrote so vnreuerently and so detestable of the holy worde of God the tryar of all truth, as these and ocher of your Romishe graue writers haue doone. These your graue writers might be auncient and graue men to see to: but they haue written most chiltishly, ridiculously, fondly, falsly and diuelishly. It is not the grauitie of the person that maketh the writing graue, but the graue and true writing shewes the grauitie of the person: therefore if you consider well, your graue pillers & wrote as is before, in defence of your church: you haue no great cause mockingly and testingly to call vs graue writers, as though none but they of your sect can be graue writers.

And now for that your Popes pillers and your graue writers

Pigghius Hierar. lib. 3. cap. 3. fol. 103.

writers, doe call the scriptures which is the holy word of
G D, dead Inke, a linelesse letter, a dumbe Judge
 that cannot speake, a blacke Gospell, inken Diuinitie,
 and a nose of waxe, whereby they tooke the holy Bible
 not to bee any weightie worke, but a booke of small impor-
 tance and very light: (though it bee the weightiest worke of
 all other) then it is no maruell, though you count my booke
 to be a very light worke. But I feare (if you turn not to the
 Gospell from the Pope, as my saide booke doth vehemently
 persuaide you) that it (as light as you make it) will proue he-
 uie against you at the last day, and then ryse as a witnesse a-
 gainst you Iesuites, as the people of Ninieue that repented
 at the preaching of Jonas, and the Queene of Saba, shall
 ryse and witnesse against the Jewes, that repugned or with-
 stood Chritte. For if the dust that the Apostles did shake
 from their feete shall bee a witnesse against the vnbeler-
 uing and wicked Jewes: then it is not vnlke but that my
 saide booke, which doth vehemently persuaide you to embrace
 the Gospell, shall be a witnesse against you obstinate and in-
 credulous Iesuites. Though my saide booke be fortie sheetes
 of paper, yet you haue not confuted any one worde thereof,
 neither approued y there is any lye in the same, (though in
 your margent you write Luptons lyes) and whereas you
 haue written scant the fourth part of one sheete in deriding
 & discrediting my saide booke of fortie sheetes, without confu-
 ting or repprouing any one part of y same: I haue now writ-
 ten aboue twentie sheetes of paper, against you for depprauing
 and flandering the same, wherein I haue most manifestly
 repproued diuers partes of your saide booke of Discouerie, be-
 sides the defence of mine owne booke.

If I had left my name out of my booke as you haue done
 yours: you could not so rightly haue hit of the same. But as
 they that haue a true and iust cause in hande neede not feare
 to vtter their name (as I am most sure I haue): So they y
 deale vniustly, & take part in a vile and noughtie cause, are
 glad to hide their name as nowe you haue doone. Which
 concealing of your name doth not a litle discredit your cause.

The

The 37. parte.

37. part.

BEcause I haue intituled my said booke, A persuasion from papistrie, therefore it seemeth you iudge that the booke is vicerly disgrasse, and for that you would haue it knowne, that you are able to teach or rather cōtroule mee, you say I would haue saide a disuasion, but that papistry and persuasion begā both with a letter. Who would haue thought that it had lye in a Iesuite to knowe what a Christian would haue said, your name doth import that you shoulde bee well learned, but I would neuer haue iudged vntill I did heare it of your selfe, that you had beene so deeply learned as to knowe a mans thought, you say (as shall appeare heereafter) that it seemeth I haue been some Disuasion, but whatsoeuer I haue beene, it is not vnlike but that you haue beene or are some fortune teller: for you that can declare a mans thought, can easily tell folkes their fortune. It seemeth to mee that as the Pope hath a heauenly iudgement in his breast, so you haue worldly mens thoughtes in your bosome. But least you shoulde take too deepe a conceite in your knowing of mens thoughtes, to put you out of doubt you haue myste of my thought, it was neuer in my minde to say a Disuasion. I know not your age no more than I knowe your name, but it may bee y before you euer knew any letter of the booke, y I knewe the difference betweene *persuadere* and *disuadere*. And now that you haue myst my thought, I will not sticke to tel you my thought.

Because my whole dist in my said booke is to persuaue you and all other to Gods worde from Papistrie, therefore for that in my iudgement the title would haue beene too long, if I shoulde haue saide, A persuasion to Gods worde from papistrie, I thought it good, (for the shortnesse of the title) to leaue out Gods worde (as a thing to bee vnderstanded) and to intitle it a persuasion from Papistrie, as I did in deede, thus I haue not onely shewed you that you haue

myst of my thought (as good a Clarke as you are) but also my very intent and thought in intitling my saide booke, as it is. And though I coulde not sufficiently proue the contrary, but that there had beene some error in this woorde Persuasion, and that the sense did require this woord, Disuasion, (whereby it ought to haue beene a disuasion from Papistrie): yet you knowe, this woorde Disuasion is seldome or neuer vsed especially among the common people, for whose sakes I made my said booke as well as for the learned. And as I wrote it to allure Papists to Gods worde, so I made it to make protestants & the simple people to shun papistrie. For euery one saith commonly vpon occasion, I persuaded him fro play, I persuaded him fro drunkennes, I persuaded him from stealing, I persuaded her from folly, and such liker, and not I disuaded him from play, I disuaded him fro drunkennesse, I disuaded him from stealing, or I disuaded her fro folly, so that this is to be considered, that: *Loquendū & scribendum cum multis, Sapiendum cum paucis.* Therefore, if I had vsed persuasion, which the most doe knowe and vse in steede of disuasion, which fewe doe vnderstande and vse, though there had beene some small error by oversight, as by good foresight there was none, (as before is well proued): yet mee thinkes you being a Iesuite and a professour of Iesus, shoulde rather haue borne with an oversight or an vnwillling error, then to write and publish that for a faulte which is no fault at all.

Buc if you had not contrould me thus in the intiteling of my booke, rather of malice then of matter, and of curiositie than of cause, to the disabling of my learning the more to extoll your owne knowledge: you your selfe woulde not haue offended in the like, yea and that so manifestly, that by no meanes you are able to excuse it. For in the 110. page or side of your said discouerie, (being the seuenth leafe of G. the second side & second line) you haue discovered your own vn-honest dealing, in these wordes that follow: Therefore haue the noble matrones of Rome procured an other house, called *Casapia*, behinde *Pantheon*, where these women may

Disconerie.
Pag. 100.

may come for a time to proue what they will resolve vpon, in which time the said matrones, doe omit no meanes to persuaide them fro all dishonestie for the time to come &c. Heere a Christian hath taken a Iesuite napping, for you say that the matrones do omit no meanes to persuaide them from all dishonestie. I knowe not what law you haue amongst you, but I wolde thinke it is as lawfull for a Christian to say a persuation from Papistrie, as for a Iesuite to say a persuation from dishonestie. Therefore where you write, I wolde haue saide a disuasion, but that papistrie and persuasio began both with a letter, now do I write that you shoulde haue saide disuasion, because dishonestie and disuasio begin both with a letter. And as you thinke that papistrie beginning with a P. did put mee in minde to say persuation because it beganne also with a P: So I thinke that dishonestie beginning with a D. shoulde likewise haue put you in remembrance to haue saide disuasion because it began also with a D. And as by your words I had some occasion to say a persuation from papistrie, because papistrie and persuation began both with a letter: yet you had no suche occasion to say a persuation fro dishonestie, because dishonestie and persuation begin with contrarie letters. Thus as the wicked though Gods goodnesse fall many times into the same pits that they make for the Godly: so you being a Iesuite are wapt fast in your owne snare, which you laid for a Christian.

In this your disabling of my skill in the inticling of my said booke, thereby to bring your owne knowledge in credit, you haue gained as the vaine glorious Priest did, that (to increase his own glorie in learning) controuled a young scholar for speaking true latine. Which was thus, a man hauing a sonne at home with him whom he had put to learning, being very desirous, to know whether he had profited well or not: desired the Parson or Vicar of the Parish to examine and appose his said sonne. And then the said Priest (being both curious and vaine glorious) askt the young man what was latine for a Priest? To whome hee answered, *Sacerdos*, no saide the Priest, therein you are deceived:

Marke this.

The Christian

For who hath the chiefeſt learning or wiſedome but prieſtes?
 Therefore *Sapientia* is a very fit latine worde for a Prieſte,
 wherewith the ſober and wiſe young man held him content,
 then immediatly the Prieſt ſeeing a Cat, ſaide to the ſaide
 young man, I pray you what is latine for a Cat? The young
 man answered him that *Catus* was Latine for a Cat, no ſaid
 the Prieſt a Cat hath very ſharpe nailes, and therfore *Aſper*
 is the right latine worde for a Cat: whom the young man
 did not contrarie. And the ſaide Prieſt as hee was ſitting
 by the fire, aſkt the ſaide Scholler what was latine for fire?
 Forſooth ſaid hee *Ignis*, that is not ſo ſaide the Prieſt, for
 when a man commeth in very colde, what maketh him more
 glad then a good fire? Therefore there is no fitter name for
 fire then *Leticia*, all which words þ Scholler kept well in
 his minde, but yet ſaide nothing. Then as they al walked
 abroad after in the parde, the Prieſt eſpying a ponde or
 ditch with water, ſaide to the Scholler, what is latine for
 water? Then the Scholler tolde him that *Aqua* was latine
 for water, no ſaide the Prieſt you are wide, for as there is a
 merueilous great aboundance of water aſwell on the maine
 lande as in the deepe and brode Sea: ſo the beſt latine word
 that can be for water is *abundantia*, and as they walked
 a little further the Prieſt eſpying a barne, ſaide to the ſchol-
 ler, tell mee what is latine for a Barne: then the young
 man ſaide that *Horreum* was latine for a Barne, þ is not ſo
 ſaide the Prieſte, for what greater ioy can bee to a man
 than to ſee his Barne full of corne? Therefore *Gan-
 dium* is the true latine woorde for a Barne. When the
 Schollers father hearde, that the Prieſte contraried his
 ſonne in euery thing that hee aſkt him, hee was very an-
 grie with his ſonne and ſaide, all that hee had ſpent on him
 was in vaine. Sir ſaid the Prieſt your ſonne will do wel
 enough, he hath not yet the yeeres to attaine to our learning.
 And thus he made þ ſimple & vnlerned mā beleewe, þ he had
 controuled his ſonne rightly, whereas he did it but to ſet
 forth his owne vaine glory (as you haue done). This young
 Scholler

Scholler remembering well the priestes new latin, thought to
 controlle him with an example without any argumentes,
 though the priest controlled him with blinde argumentes
 without any example, and so, soone after hee gotte a Catte
 and tied a fire brand at her tayle, and put her into the priestes
 barne that was full of corne, and whē he had so done, he came
 to the priestes windowe and cryed aloude saying, *O sapientia*
sapientia, Asper currit cum Laticia, & nisi citius veneris
cum abundantia, nunquam intrabis in gaudium. Which is
 by the priestes owne deuised latine, (but not according to true la-
 tine) O priest priest, the Catte doeth runne with fire, and
 vnlesse thou come the sooner with water, thou shalt neuer
 enter into thy barn. But for that the priest had forgotten his
 owne latine, and tooke the same woordes truely as they sig-
 nified in deede, whiche is O wisdome wisdome, sharpe run-
 neth with gladnes, and onles thou come the sooner with
 aboundance, thou shalt neuer enter into ioy, the Priest
 sturbe neuer a whitte, for hee had cleane forgot the significa-
 tion of his owne deuised latine, whereby his barne and all
 his corne was burned. And thus as the priest gayned but
 litle, for controlling the Scholler when he sayde true: so
 you haue not gayned much in controlling mee for the incite-
 ling of my booke. And if it was a great fault in the
 priest to forget fve woordes of latine which he taught the pong
 scholler: then it is a fowle shame for to forget one Englishe
 worde, wherein you controled me. And if it were a shame for
 the priest, for refusing his owne latine, wherewith dayneglo-
 riously hee discredited the scholler to his father, and
 tooke the true meaning of the schollers woordes: then it
 can be no great praise to you to refuse your owne Englishe
 worde, whiche you wrote daynegloriously to discredite mee
 to all the whole realme, & to vse my word & you reprobued me
 for. Thus I trust I haue defended the title of my booke cal-
 led A perswasion from papistrie, and sufficiently answered
 you for your curious controlling me, because I put not in
 dissuasion for perswasion.

The

88. part.
Pag. 183.

After this your controlling of the title of my booke, these are your wordes that followe. Of this authours estate and calling I can not yet learne, but that hee seemeth to haue been some musician in tyme, for that much of his matter passeth from him in ryme. You can not yet learne of my estate and calling you say, what remedie, I trust you shall wel enough hereafter. But you haue one great aduantage of mee, for you knowe my name and so doe not I yours, whereby with trauell and searche you may learne my estate & calling: but wth al p^r trauell & search p^r I am able to make, I can not learne neither your state nor conditions, because you hide your name. I thinke you haue left your name out of your booke because you would not haue vs learn your state and conditions. Though you knowe not my calling, for all you knowe my name: yet I thinke I knowe your calling though I knowe not your name. I take that your calling is to be a Iesuite and to bee one of the Popes sworne disciples: in which your calling though you reioyce, doubtles you haue a great cause to mourne & lament, if you deeply wey and consider your execrable oth. I haue a calling also though not great in the sight of the world, (wherefore I thinke you esteeme my worke the lesse). Euen Iesus Christ the Sonne of God that called Peter and Paule and the rest of the Apostles, hath called mee. (I thanke his diuine Maiestie for it) wherevnto I firmly beleue that I was called before the foundation of the worlde according to the sayings of S. Paul, for we knowe (saith hee) that all thinges worke for the best vnto them that loue god, which also are called of purpose, for those which he knewe before, he also ordeined before, that they shoulde be a like fashioned to the shape of his Sonne, that he might be the first begotten among many brethren. And whom he appoynted before, them also he called, and whom he called, them also he iustified, whom he iustified them also he glorified. Rom. 8. Which calling I take to bee no simple nor smal calling, nay it is a higher calling then to be called to bee eyther pope or prince

prince : for thereby I am called to bee one of the members of Christ, which assureth mee, that the body and head must at length bee together. And for that Christe my heade (whereof through Gods goodnesse I am a member) is now in heauen and shall raygne as a king there for euer : then I one of his members and part of his bodie shall raygne for euer with him in heauen. This is my chiefe calling I thanke God. Now if I bee called to bee an inheritor of such a kingdome which is the kingdome of heauen passing all other kingdomes, then my estate can not be simple nor small: for he y^e hath an estate of inheritance, in the kingdome of heauen (as I beleue verily I haue through Iesus Christ) y^e greatest emperour hath no such inheritance on the earth, the fee simple of the best Lordship in the world is not comparable to it.

Nowe you haue learned both my estate and calling, which I my selfe haue tolde you, that you shoulde take no further trauell nor paynes, in learning my estate and calling : for it seemeth by your saying, that you meane to trie out my estate and calling, for that you say as yet you can not learne it, as though you doubt not but at length to find it out. Therefore briefly (to saue you some trauell) I me selfe haue shewed you my estate and calling.

It may bee that this that I haue tolde you is not my estate and calling that you are so desirous to learne, but my worldly calling and estate : which if you did knowe, then it seemeth you woulde worke wonders. For then belike you woulde confute my booke, which confuting, perhappes you keep in store vntill that time: Thinking belike it is not worthe of confuting vnles it were made by some profounde learned doctor, or one that is of some great estate & calling. But if young Daniel, though hee was neyther doctor of diuinitie, neyther of any great worldly estate or calling, both confounded and condemned the two learned wicked iudges that were of great estate and worldly calling, that sought the death of innocent Susanna : then why may not I, though I am neyther a profounde Doctour, neyther of any greates estate or worldly calling, haue

sufficient knowledge, to confute and confound with the word of God, your Jesuitical or papistical doctrine and the popes deuillish Doctors, that persecute, kyll and murther the innocent members of Christ the professours of the Gospell: or els it may bee that the confuting of my sayd booke consisteth in the knowing of my calling and estate. You were best neuer learne my callinge and estate, and so you may haue a very good excuse, not to trouble your selfe with the confuting of my booke. But if I thought you staid from confuting of it for lacke of knowledge of my worldly calling and estate: I woulde my selfe describe the same at large vnto you, but I hope there is no such misterie, in confuting, vntlesse it be found out of late by y^e sincere societie of the Iesuits.

Yet that you may haue some better gesse of my calling and estate, I will say thus much vnto you (if it will doe you any pleasure) I am neyther preacher nor minister (I woulde to God I were apt or able for such a worthy function) neyther prebendarie, deane, archdeacon, parson nor vicar, neyther haue nor yet euer had, any liuing or worldly profite or commoditie by any of the same: Therefore I trust to escape the name of a notable and infamous liuer, wherewith of your courtesie you haue intituled our preachers and ministers.

But if my not being a preacher or minister will not saue me from your slander, I must arme my selfe patiently to suffer it, for as long as I doe not deserue it, I care the lesse, (beseeching God that I doe not) I had rather a great deale you shoulde speake euill of mee then say well of mee, for this I am sure of, that you wilfull and determined papistes, and sworne or rather forsworne Iesuites, (as long as you are so) can not commend a good protestante nor dispraise an euill papist: therefore if you shoulde commend me, I must become a papist, from which God defende me, or you must bee protestantes, which I beseech God to graunt, wherefore I may reioyce if you speake euill of me, for then I am sure to be a professor of Gods woorde: but I may lament if you say well of me, for then I am sure I shoulde be a papist, and an enemy to the Gospell. If you coulde prooue that I haue
been

been a traytoure, a murtherer, a drunkarde, a beater of false witnesse, and maker of disorde, an oppressour or extortioner or any such notorious malefactor (whiche I thanke God you can not) that shoulde not daunte me neyther make me once to shrink, but shoulde cause me rather to reioyce not that I had been such a sinner, but that God of his goodnesse had called me, from being a fauourer of vice to be a louer of vertue, and from a seruant of Sathan, to bee a childe of God.

Saint Paul was not ashamed to tell openly yea more then once or twice, that he persecuted the saintes of God then which there can not bee a greater offence: yet he did not reioyce therein, but in that God called him to the Gospell and that hee was persecuted as one of the saintes of God, and therefore with Saint Paule I am not ashamed what I haue been, but I reioyce that God of his goodnes hath opened vnto mee the light of his gospel, so that neither slander, reproch, neither any thing that dismay me, for that I am made a member of Christ, and I say with S. Paule when I was a childe I spake as a childe, I understood as a childe, I imagined as a childe, &c. But now through Gods grace and goodnes, I am that I am. And if I had bin neuer so euill, yet I may reioyce to come from euill to be a professor of the gospel & the seruāt of God: rather then you to shrink frō the gospel (though you liued blameles in the sight of the worlde) and now to become Iesuites revolting from our saviour to satan, & from your prince to the pope.

Actes, 22.
1. Cor. 15.
Gal. 1.

1. Cor. 13.

The 39. part.

You say, that he seemeth to haue bin some musion in for that much of his matter passeth frō him in rime. 39. part. You that can tell before hand what one woulde say: you are able quickly to turne prose into rime. It is a strange matter that you that perhaps haue not read my booke through, can finde that the most of my matter therein is rime, when I that made it am most sure there is not one verse of rime in it. I thinke you are as well skilful in prose as some of your popes was in grammar, eyther you were in some pleasant dreame when

The Christian

When you wrote this, or you neuer read my said booke, or els surely you do not knowe prose from rime. I thinke you doe take latin verses to be english rime, & so you may haue some rime to charge me with all. I remember I wrote two verses of Baptista Mantuanus in my said booke, and that were these.

Perwasion
from papistry.
pag. 111.

Venero qui sancte cupiris, discedite Roma,

Omnia cum liceant, non licet esse bonum.

If these latine verses be the ryme you ment of, (for other rime there is not in all the booke,) then I must needes confesse that some part of my matter is rime, but not much of my matter as you say, vntlesse two lines bee much matter in fortie sheetes of paper, and then the sheetes must be very small, or els the two lines must be marueilous great. I thinke in deede much of the meaning of my matter in the same booke, is conteyned in the sayde two latine verses: For all the Idolatrie, blalphemie, pride, mischiefes and errours, that I perswade you and all other from in that booke, is committed and practised in Rome, and therefore the effect of much of my matter contained in my said booke, is comprehended in the sayde two latine verses, which belike you tooke for English rime. And because I woulde haue you to consider the same well, I will now turne the same latin rime into plaine english prose: which is this that foloweth: All ye that would liue godly, get you away fro Rome: for whereas all things there are lawfull, it is not lawfull to bee good. This is the prose of all the latin rime in my said booke, for other english rime I am sure there is none. If you marke this rime well, it shewes that your holy citie of Rome, is more meete for Iesuites then for Christians. I thinke you picke a quarrell with mee for the nonce to make me shew you the rime of my booke. Because you would haue me to praise your holy citie of Rome, you haue in your discouerie made great long discourses in comending & godly customes & charitable works of your citie of Rome: but Baptista Mantuanus here in two lines hath extolde her out of measure.

Well, though you say that much of my matter in my said booke is rime, & no rime at all therein: yet your hole matter wherein you haue blasfemy my ryming, is nothing but rime.

For these are your wordes, wishing the indifferent reader to
marke whether the same be rime or not. Of this ancores estate
and calling I can not yet learne,

But that he seemeth to haue bin some musition in time,
for that much of his matter passeth fro him in rime.

Though you would make men beleue that my prose is rime:
yet the indifferent reader can not thinke, that your rime is
prose. It is a great ouersight in you to say that much of my
matter of fortie sheetes of paper is rime, and can not prooue
that there is one verse of rime in all y^e hole booke: which you
haue affirmed only in two lines, & yet both the same lines are
nothing but rime.

You would haue me euill thought of for rining, though
I rined not at all: and can you be well thought of that re-
prooueth me with nothing but rime?

It appeareth here by your learned and aduised writing,
that I haue been a musition because of my rining: then I
trust I am discharged from being a musition because in my
sayde booke I haue not rined at all. Surely it seemeth that
you haue a deepe and mysticall iudgement in the finding out
of the grounde and causes of things. I remember that before
it showed plainly by your argument, that the going of M.
Nicols from Wales to England, from England to Flaun-
ders, from Flaunders to Rome, and from Rome to the pul-
pit in the towre of London was the cause that he was borne
at cowbridge in wales, as in y^e same place it may more plain-
ly appeare.

And as by your learning you founde out that M. Nicols
comming from Rome to the pulpit in the towre of London
was the cause he was borne at Cowbridge in Wales: so by
your deepe knowledge, you haue I perceiue founde out, that
my rining is the cause that I was a musition. For your own
wordes shewe no lesse which are these that followe.

He seemeth to haue bin some Musition in time,

for that much of his matter passeth from him in rime.

Whereby it appeareth by your rime, that if I could not haue

The Christian

rhmed, I had neuer bin a musition. Therefore it was happie
I coulde ryme, or els farewell all musicke and singing. But
I woulde faine knowe of you whether the cause is to be pre-
ferred before the effect or not, as is better then the effecte:
the primarie cause I am sure you can not denie but that it is
aboue the effect, marie as for secondarie causes, the effecte
sometime may excell the cause, nowe if the cause bee bet-
ter then the effecte, then a rymmer is to bee esteemed aboue a
musition: So that if ryming be the cause of musicke, (which
you alleadge before to bee the cause that I haue been a musi-
tion) and if the cause bee to bee preferred before the effect,
then a rymmer is better than a musition. And so, a common
rymer is better then the best singing man of the popes holie
Chappell. But they woulde not bee well pleased with
you, if they knewe that by prouing me a musition, you make
them worse then the simplest rymmer that is. And if the cause
which is ryming, bee not better then the effect, which is mu-
sicke: yet doe or say what you can, the cause muste needes
bee before the effect. So that by your prouing mee to bee a
musition because of my ryming: the rymmer must needes bee
before the musition. And so one can not be a musition vnlesse
he be a rimmer before.

But herein I thinke your argument will not holde, for
I am sure there are and haue been, many excellent musiti-
ons that coulde ryme neuer a whitte: And many also haue
been good rymers, and were but single sold singers, and had
no skill at all in musicke.

Thus it is plaine that many are rimmers and no musi-
tions: and many are musitions and no rimmers. But by this
your prouing of mee to be a musition, bee that is a musition
must needes first bee a rimmer, because you make ryming to be
the cause of musicke, so that your argument must needes bee
falle. Wherefore hereby it doeth appeare, if you had pro-
ued mee to ryme so muche in my booke (as I am sure I ri-
med neuer a whitte) yet I mighte be but hysfull in musicke for
all that.

And now seeing vntuly you haue gone about to proue
by my saide booke, that I am a rymer: I doe not thinke
that you haue made suche a manifest lye to commende mee
withall, who causelesse you goe about to discredite. Ther-
fore it appeareth y^e you charged me wth ryiming to your sim-
ple Readers, (who you thought woulde neuer reade my
booke) thereby to make them thinke, that I that made the
booke, had but small learning, because I had skill in ry-
ming. But to haue skill in making of an englishe verse,
maketh not therefore to bee unskillfull in learning and know-
ledge. I knowe there hath beene and is at this day, that
were and are excellent in making of English verses or me-
ter, and yet notably well learned both in the latine & greeke
tongues, yea and in diuers Sciences. Doe you thinke that
they that wrote the Psalmes of David into English meter,
were therefore vnlearned? Nay it is euident that they were
well learned, and had knowledge in the tongues, for the con-
ference of the textes and concordance of the wordes. But
seeing (as I thinke) you much regarde not the Psalmes in
English prose, you lesse esteeme the same in English meter.
But though you esteeme not English meter, or decent ry-
ming in English: yet you may perceiue (if you be so skillful
in Hebrwe as you seeme) that king David the Prophet
of God, made Psalmes in Hebrwe verse, agreeing in pro-
portion, number and syllables, though not altogether in ac-
cent or sound. Now if y^e prophet of God king David wrote
y^e Psalmes in Hebrwe verse by the spirite of God: then why
may not we Christians, write good or godly things in Eng-
lish meter? Yea and translate these psalmes into english me-
ter that David at the first made and wrote in Hebrwe ver-
ses.

If you dislike our writers of English verses, then you
seeme thereby to discommend them that wrote Greeke and
Latine verses, and then Homer the Greeke Poet, and Vir-
gill, and Ouid excellent Poets and versifiers, with Ioannes
Aurelius Augurellus and other, that wrote learned latine
verses, are specially beholde to you. For, as you would

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make me an English rymmer: so you account them as latine rymers. But perhaps you will say, that they were not rymers but versifiers, for that their verses did not ende in ryme as ours doe. This will not serue your turne, for though they did make their verses without meeter: yet diuers learned men wrote their latine verses in latine meter. As Arnoldus de villa noua that wrote thus of the Philosophicall fire.

*Primus formetur, ut sensus ei dominetur,
Sensibus equato, gaudet natura secundo,
Tertius excedit sed cum tollerantia ledit,
Destructor sensus, nescit precedere quartus.
Also Marculinus writeth thus,
Firmans mutatum, pregnatio spondet hiatum,
Qua bene purgantur, concordipace ligantur.*

**Carmina Ge-
ber.adscripta.**

*An other writeth thus,
Est fons illimis cuius latet anguis in imis,
Euo!at in primis, nisi clausis undique rimis.*

Therefore if you would haue me disdained for ryming in Englishe: then these learned men are to bee misliked for ryming in latine. But I trust you will not disable mee and neither for our english ryming, vnlesse you meane thereby to bring Pope Vrb in the 5. in discredite, that did sende an Agnus dei vnto the Emperour with these ryming verses following), I may not say that the same containe superstition and blasphemie: though they attribute that to the Agnus dei, that only is due to the passion of Christ. And here followeth the verses.

**It is in the po-
pish Primer.**

*Fulgura desursum depellit, & omne malignum:
Peccatum frangit ut Christi sanguis, & angust
Pregnans seruatur, simul & partus liberatur:
Dona defert dignis, virtutem destruit ignis:
Portatus munde, de fluctibus eruit vnda.*

And now, if it were no discredite to Pope Vrbans learning to set forth these verses in latine ryme: then I hope he will

will not bee a hinderance to my learning to declare them in english meeter. Wherefore I will bee so bolde to set forth the wonderfull vertue of Pope Urbans Agnus dei, where by the simple may see, that the Popes Agnus deis can do as much in all points as the blood of Christ, and here followeth the vertue of Pope Urbans Agnus dei.

It puts away the furious force at neede,

Of lightning and of euery euill beside:

As Christes owne blood it breaketh sinne with speed:

It vexeth feendes, they cannot it abide:

The woman great with childe it doth preserve,

And causeth safe deliuerance of the same:

It brings good giftes, to such as doe deserue:

It doth destroy the power of fire flame:

And such as were the same both cleane and fayre,

If they doe chaunce in surging waues to fall:

His vertue is such, they neede not then dispaire,

It pulles them out and saues their life and all.

Saint Iohn Baptist when he said *Ecce Agnus Dei*, Behold the lambe of god, did neuer speake of al these vertues of his Agnus dei. Surely many of you Iesuites doe neuer weare the Popes Agnus deis, or els they haue no suche vertue, as pope Urban and many of you would make vs beleue, for if your Agnus deis can pull men out of the water, & saue them from drowning: then they may plucke men from the gallowes out of the hangmans hand, and saue them frō hanging. So y I muse that Doctor Storie, Felto, Sherwood Ducket, and Campion with other (that had no small deuotion to the popes Agnus deis) would bee without suche a precious iewel at the gallowes, y would work such wonders. But it may be they were so wearie of being the popes vnfortunate seruants: that they had rather be hangd to be his happye Saints.

And I trust you wilbe no more offended with me for my riming in my said booke (where I rimed neuer a whit, the *Ioannes a Casa* Archbishop of *Beneuentum*, y was Deane of pope Iulies Chamber for his booke in Italian Ryme,

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which is to be detested & abhorred, for he wrote & saue most impudently in commendation of y^e vile & filthy sinne, which procured Gods wrath so much, y^e therfore he destroyed Sodome & Gomor with fire & brimstone fro heauen: which vile & detestable booke, was printed at Venice by one Troianus Nauus. For if one of your Popes holy and chaste Prelates may commend most detestable and wicked sinnes in Italian ryme, then why shoulde wee bee derided of euill thought of for writing good and vertuous thinges in English meter?

Therefore (all thinges before written well considered) honest ryming and modest meeter is not so discommendable a thing as you woulde make it: Though to my reproch vntreuly you went about to proue mee a rymmer. But by your prouing mee a rymmer I haue proued my selfe none: though in your owne two lines you haue shewed your selfe a rymmer, for all your wordes that you reprovied me for ryming, is nothing but ryme.

And whereas you woulde saie haue proued me a Musition because of my ryming: surely I cannot see for all your ryming that you haue any great skill in Musicke, for that it seemeth you are but skillful in the ground or causes of Musicke, in that you count ryming to bee the cause of Musicke.

Musicke may stand without ryming, better then Jesuitrie can stand without Papistrie: for one may bee a good Musition though hee can ryme neuer a whit, but one cannot be a Jesuite vntill hee bee a Papist. If you had saide thus, it woulde haue hangd a great deale better together.

It seemeth that the Gospell pure,
he earnestly doth loue,

For that the papists with the same,
he doth so much reprove.

For, the reproving of Papistrie with the Gospell is a better cause that I loue the Gospell, then my ryming is a cause y^e I shoulde be a musition. But now though you haue shewed so slender a cause that I haue beene a Musition: I will

will shew you a better cause, y^e you are scant a true subiect.
And this it is.

You Iesuites are no subiectes true,

it may right well bee seene:

For that you doe obey the Pope,

and disobey your Queene.

This your refusing to obey the Queene, and to obey her
enemie the Pope, is a more likely cause that you are no true
subiectes: then my ryming (whereas I rymed neuer a
whit) was the cause that I haue beene a musician. If you
had not taught mee to ryme by your ryming, I had not ry-
med heere at this time: but for that I am desirous to bee a
Musition, I am nowe the more willing to ryme, wherby I
hope shortly to bee a Musition. For you being a profound
and learned Iesuite haue taught me that ryming is the cause
of Musicke.

Whether you ment to disgrace mee for being a ry-
mer or a Musition I knowe not, but seeing in derision you
woulde proue me to bee both: I thinke you would not haue
mee commended for either. And as you woulde haue
me disdained for ryming which is your cause of Musicke: so
you woulde haue mee despised for musicke which is your ef-
fect of ryming. Yet there is no reason in it, for why should
you disdain Protestants more for being Musitions: then
wee disdain Papistes for being minstrels. If you were as
reasonable as you are preposterous, you woulde not disdain
a man for his Musicke: but the Musition for his e-
uill manners. Our Englishe musicians are as much
beholden to you, as our Englishe versifiers are. But this
I will say in the commendation of our musitions of Eng-
land, I am sure there are more honest musitions in England,
then there are true and faithfull Iesuites to their Prince
and Countrie, either in or out of Englande. Musicke
was wont to bee counted a famous and worthie science:
and is it nowe become so vile, that he that hath knowledge

in it should thereby bee discredited. There is a saying not so olde as true, *Scientia non habet inimicum præter ignorantem*. Or thus, *Tantum scientia inimicus est ignorantia*. The enemy of science is only ignorance, which sheweth that your knowledge in musick is not great, because you enuie the musician, and would haue my booke discredited because of my musick.

1. Kings, 16.

I neuer knew that it should bee a reproch to any for ha-
uing knowledge in musick: but many haue beene discom-
mended for their vnskillfulnesse in musick. In disdain-
ing mee for being a musician: you discommend thereby all mu-
sicians, or that haue knowledge therein, or applie themselves
to the studie thereof. But though you goe about to discredit
my booke by Jesuiticall coniectures that I haue been a mu-
sician, yet I trust you will not discredit king Dauids booke
of Psalmes (the Psalter) though he was a musician, for hee
played excellently wel on the Harpe, and did sing to y^e same,
which doth argue that he was a musician, and had skill in
musick. Your Priestes haue made fooles beleue that
your holy water would driue away spirites out of houses
and men: But I am sure that king Dauids musick did ease
king Saule and thereby the euill spirite departed from
him. Nowe if you will haue the Popes Priestes to bee esteemed
and reuerenced for their casting of their holy water, which
wil not driue away Diuels, but chase away myse: (as one
of your friendes hath affirmed) then musicians ought not (by
reason) to bee had in such derision that are skillfull in that fa-
mous science of musick, whereby the euill spirite departed
from king Saule. You would make vs the worse because
wee know musick: but your musick is the worse because
you doe knowe it. For Dauid by our musick drove a de-
uill out of a man, but your mysticall musick filleth thou-
sandes full of Diuels. It is saide that Orpheus had such
excellent sweete and pleasant musick, that with the melo-
die of his Harpe hee would make dead stones to daunce,
and seeme to bee aliuie: but your Papisticall musick, will
make

make the liuing dead to Godwarde, yea and to die the second death. And mozeouer it is feined by the poets that by the ver-
tue of musicke proserpina and the hellishe furies were
brought out of hell into the earth : but you Iesuites with
your mournfull musicke make the wise people of the earth
to bee like furies, and doe driue them into hell : King Da-
uid being the Prophet of God is as well to be credited as a
Iesuite, who doth not contemne but commend, both musick
and musicall instruments, (if hee doeth so, that doth bidge
vs to sing and to play on the same) for these are his wordes,
Reioyce in God O yee righteous: For prayse becommeth
well the iust. Confesse it to God with the Harpe: sing
Psalmes vnto him with the Viall and with the instru-
ment of tenne stringes. Sing vnto him a newe song,
make a sweet noise with your musical instruments aloud.
Psal. 33.

Therefore it seemeth that you knowe not what musicke
is, that woulde haue it to bee a discredite to the partie
that knoweth it. I neuer read that Iesuitrie shoulde be
one of the seuen liberall sciences : But I am sure that
Musicke is one of the seuen Sciences, yea and one of
the foure Mathematicall Sciences, whiche are, Arith-
matike, Geometrie, Astronomie, and Musicke, In
whiche Sciences and other, it maye bee, that I am not
altogether ignorant, (though you goe aboute to discredite
mee as without all knowledge and learning.) For as
you confesse, that as yet you haue not learned my estate and
calling : so I beleue, as yet you haue not fully found out
my knowledge and learning. And whereas you gesse
that I was a musician because of my ryming, In dedde
I must confesse, I am not altogether ignorant in musick,
But if I were as ignorant in musicke, as it seemeth you
are in the cause of my musicke : I shoulde then haue
no more musicke, then there is truth in your religion.
And now to put you out of doubt, I had knowledge
in musicke before I coulde ryme. Therefore you might
moze aply haue saide.

It seemeth that hee hath been some rymmer in times.
Because hee can sing, a thing meete for ryme.

Thus though you alleadged that my ryming was the cause that I was a Musition: I assure you that God is the cause that gaue mee wit and vnderstanding to learne musicke.

And for that you seeme to discommmend musicke, in that you disdained mee for hauing knowlege therein: I will something briesfly speake in the commendation of Musick, whereby all wise men wil esteeme a man better for hauing knowlege in musicke, then a Iesuite that hath neuer so profound knowlege in papistrie.

Musicke is such a science of concordance and vniformity, that one may soone vnderstand when the musition doth sing or play wrong. But when the Musition perceiueth by the discordes or by the tune or sounde, that hee is wrong, will he sing or play on still? No, hee will begin againe: And if his song bee false pyckt, he will neuer cease vntill hee haue founde the fault, and then hee will amende it, whereby hee will sing true. Yet you that are Iesuites (cleane contrarie to the musition) will not trie your Papisticall religion (which is most false and farre out of tune) by Gods worde: as the musition doth his song, by the right copie or by the science of musicke: but wilfully against all godly harmonie, doe proceede still in your errour most greuous to God, and quite out of tune to the eare of the Godly Gospeller. Therefore I woulde to God that you would trie y^e truth of your religion by Gods word: as the musition will trie his song by y^e science of musick. And now to speake in the commendation of musicke, though you seeme to disdaine it: The truth is, in musicall harmonie is such strength & vertue, that mens mindes being fatigated & weeried are thereby made y^e stronger & more apt to studie. Also shipmen and marriners

with artificers and other that labour painefully, their singing makes their painefull labour seeme the more easie, and the time to bee shorter. Musicke expelleth care, it comforteth the sorowfull, and it delighteth men and women so much, that extreme exercise in dauncing therewith three or foure houres together, will not tyre them or make them feeble weariness.

Whereas one halfe houre of easier exercise without musicke, woulde vtterly tyre them. Musicke many times hath warmed mens mindes so much, that they haue felt no colde, though they stode an houre or two in the frost. When nothing can cause a childe to cease crying, a simple song will soone still it, and make it merrie, that before did mourne and weepe. Yea musicke is of such force, that birdes are catcht through the pleasure they haue in melodious whistling. The Elephantes of India are stayed with the musicall sounde of instrumentes. And moreover as Alpharabius doeth testifie, Alpharabius musicke hath moued horses in the warres to bee curragious, and doeth merueylously comfort the Dolphins and the Serpens in the sea and other.

That great learned man Basill, seemeth to affirme that musicke is a meane (yea and deuised by the holie ghost) to fasten the fruite of godly doctrine in vs, & these are his wordes, For whereas the holy ghost perceiued that mankinde was hardly trayned to vertue, and that we be very negligent in things concerning true life in dedde, by reason of our inclination to worldely pleasures and delectations: what hath he inuented? he hath mixt in his fourme of doctrine, the delectation of musicke, to the intent that the commodity of the doctrine might secretly steale into vs, while our eares be touched with the pleasantnesse of the melodie. You woulde make that riming is the cause of musicke: but hereby Saint Basill, it appeareth that musicke is a cause of the entring of godly doctrine into vs. Now if this our earthly musicke doeth worke suche effecte, as was done by king Dauid, and as I haue nowe mentioned: then what would the heauenly harmonie of the Celestiall spheres worke if we might heare it: wherof we are defrauded, partly through

Basil, mag. in
prolog. super
Psalm.

the impure of the pellicles of our eares for the grosse matter
 ver. p. hindreth our hearing; but chiefly through the grea-
 tace thereof from vs or rather back. Yet some learned haue
 bin of this iudgement that young infants, smiling sweetly
 in their sleepe (as many of them doe) at that instant do heare
 that sweete and melodious sphericall harmonie, which ma-
 keth them so to reioyce and laugh. And thus this worthe and
 commendable Science hath done and doth daily, that which
 none of the other Sciences can doe.
 And as it being one of the foure Mathematicall Sciences
 doth accorde and agree with arithmetike in perfection and
 true proportion of number, so it agreeth with Astronomie in
 time: yea and perfect musitions may well vnderstande by
 their singing, what time hath passed in their singing, and
 how many minutes or houres they haue been a singing their
 songes. And if they haue knowledge with al in Astronomie,
 they may know what signe and degree of the same, is ascen-
 ding, & in the culme of the house, or full southe, and other
 places, when they haue ended their song: So that they know
 perfectly at what time they began their song. For as in euery
 artificiall houre is contained three score minutes, and in euery
 minute three score seconds, whereby there is in euery artifi-
 ciall houre 3. thousand & sixe hundred seconds: So that accor-
 ding to the direct ascensions, one degree doth ascend in foure
 minutes whereby it falleth out, p. 15. degrees doth so ascende
 directly in one artificiall houre not differing much: euen so
 one semibreue of p. lesse perfect measure, (which is now the most
 accustomed time with vs of all songes) conteyneth the iust
 time of a second, whereby 60. semibreues are a singing in one
 minute: so that according to this measure, 3600. semibreues,
 is a iust houre a singing, and so the Astronomical second, and
 the musicall semibreue, are iust both of one time. And thus
 by this famous science of musicke we may finde out the mer-
 ueylous motions of the Celestiall signes.
 Marke further how the concords & discords of this earth-
 ly Mathematicall science of musicke, doth agree most aptly &
 wonderfully with the heavenly science of Astronomie, in di-
 stance

name and qualitie with the aspects of the celestiall planets. For as two notes being in one line or stricke on one string, (so that the string haue but one tune) is a perfect agreement in musicke called an *uniso*, or *unius soni* of one sound: So y conjunctions especially of good or friendly planets in one signe, is a good and a perfect agreement of the same planets so con- iunct. And as two planets being in the thirde signe one from another & beholding one another, is a good and friendly as- pect called a *Sextile aspect*: So two notes distant in the thirde place or stringe, one from another, is a good concord, and is called a *third*. And as two pla- nets being in the fourth signe one from another, & aspecting each other, is a quartile and an euill aspect: So, two notes di- stant in the fourth place one from another, is a discord called a *fourth*. And as two planets being in the fiftie signe one from another and beholding one another, is the best aspect of all o- ther called a *trine aspect*: So, two notes distant in the fiftie place one from another, is the best concord of al other, called a *fifte*. And as two planets being in the seuenth signe one frō another, aspecting one another, is the worst aspect of al other, called an *opposite aspect*: Euen so two notes distant in the seuenth place one from another, is a most euillous discorde in musicke called a *seuenth*.

Here you may see how wonderfully our earthly musick, being one of the foure Mathematicall sciences, doeth agree with heauely astronomie, being also one of y foure mathema- ticall sciences. So that if you had been as profoundly seen in this woorthy science of musick, as you are in your diuillish doc- trine of papistrice, you would haue sought some other way of meane to discredit me, than by naming me a musician, or by my hauing knowledge in such a famous science. Therefore I beleuee I shall winne more credite by your calling me a mu- sician, then you will get honestie by being a Iesuite.

But it may be y your drift was to dishonest me, by making your reader beleue, y I was a musician and got my living by musicke, as though they that liue by musicke must needs be dishonest, or whatsoeuer they wille is not woorthy the reading.

I trust you thinke better of your romish musitions, then
of our English musitions: But if I scholers may esteeme la-
tine musitions: surely a Christian may thinke well of En-
glishe musitions. And if your musitions in Rome are to bee commended,
though they live by their musike: then I can not see why
our English Musitions should bee disdayned that live ho-
nestly by the same. But to the intent you shall have no oc-
casion to disdayne or disable mee for my knowledge in Mu-
sicke, whereas I tolde you before in certifying you of my es-
tate and calling, that I never had any spirituall lying,
(though you might suppose otherwile): now likewise to put
you out of doubt, (though I have some simple knowledge
in Musicke) I professe not musicke, neither doe I gette any
living or any money by Musicke. (Notwithstanding better
and learneded, than I have done.) The knowledge of Sciences was wont to make men
to be esteemed: and shall then the excellent Science of Mu-
sicke make me bee disdayned? But suppose that Musicke
were not one of the foure Mathematicall Sciences and
so excellent as it is: should my knowledge therein
woorke my discredit: or my booke therefore bee lesse coun-
ted of or esteemed? Saint Luke is though to have had skill
in paynting which is not comparable to the Science of Mu-
sicke: should therefore y^e gospel of Christ or y^e acts of y^e apostles
which he wrote, bee disdayned or discommended, because a
painter or one that had skill in painting wrote it? Shall the
Gospell of Christ bee reiected which S. Matthewe wrote:
because hee was a tolgetherer: which is not so deepe a my-
sterie as Musicke. Shall Pauls epistles be discredited, be-
cause hee being a tentmaker did write them: which is not so
learned a science as Musicke. Shall S. Peters epistles bee
thought not worth the reading, because they were made by a
fisher: which is not so harde to learne as musicke. Now see-
ing neither saint Matthewe by his tolgethering, neither S.
Luke by his painting, nor S. Peter by his fishing, nor yet
S. Paul by his tentmaking, are the lesse esteemed, nor their
wri-

writings lesse embraced: then why shoulde my knowledge in the famous science of Musicke (which you rather surmised then certainly knew) cause me either to be disdayned, or my booke diseredited: And seeing king Dauid and the prophete of God, was not the lesse honoured for his knowledge in musicke and his playing on the harpe, neyther his booke which hee wrote of the psalmes, is therefore lesse liked: methinks then you should not goe about to make me to be disdayned, or my booke to be despised by surmising mee to be a musician, or because I haue skill in musicke.

Therefore when you meane to discommende any hereafter, repproue rather his wickednesse then his writing, his lewdnesse than his learning, and his manners then his musicke: vnlesse hee bestowe his learning in lying, and his writing in wrestling of the trueth, as you Iesuites doe.

The 40. part.

Then after you come to a peece of my p[re]face, and haue 40. part.
one snatch at it, reciting my wordes not confuting the phrase, as though you woulde haue your reader to disdayne my inditing, as you woulde haue had them mislike mee for musicke, and these are your wordes. To the Disc. pa. 183.
great comfort and ioy (as he hopeth) of her highnes being framed by him not troublingly by louingly vnto her subiects. And so you leaue that matter and goe no further. As before you gesse a wrong cause of my being a musician: so I perceiue you are ignorant of the cause of my writing the same in order. And though it appeare before you you knew my thought and what I woulde haue saide: yet here it is manifest, that you know not what I ment in writing of this. But that you may vnderstande that my wordes in this place are not so impertinent, as you woulde haue them import, I will shew you the foundation wherfore I did frame the. The truth is, about ten yeeres before I gaue her maiestie this my booke whiche you so much discommende, I with some paynes and trauel

devised a suite, for the great profite and commoditie especially for the poore and needie of this my native countrey of Englande, in most necessarie places throughout the whole realme, being a marueplous profite to thousandes and hurte to none, in the forefront whereof were these brieft woordes written.

In dei gloriam: in Anglie Laudem:

In tuam O princeps utilitatem

Maximamque perpetuam famam:

Commoditas multis, incommodum nullis.

Wherein I a Christian wished more good to this my countrey then ever any Jesuite did perfourme I am sure. And as that suite was onely to bee graunted by her grace, for the profite of her subiects: so this my booke that I gaue her maiestie of late, was to be perfourmed of her subiects to y comfort and ioy of her grace. For I beleue if her stubborne and disobedient subiects that obey and fauor the pope, would become obedient and obey her grace, as my chiefe drift is in my saide booke, I thinke it would be no small comfort and ioy to her highnes. And for that (the premisses considered) it may more manifestly appeare that these my woordes (whiche you seeme to disdayne) are not so farr out of frame, nor so vnaptly placed as you would haue your reader to thinke: I will here write the woordes in such order as I wrote them to her Maiestie, (and not out of order as you haue done) which being aduisedly read of the indifferent reader (confering the same with my former woordes) they may thinke that you haue not delt very indifferently with me. And these are my words in the beginning of my Epistle. As heretofore (my most gracious soueraigne) I troubled your highnes (not without some trauel to my selfe) in a thing that was necessarie, reasonable, and commodious to many and hurt to none: Even so I haue nowe (not troublingly but louingly) framed an earnest perswasion to such of your subiectes, as feare not God as they ought, regarde not his woordes as they should, nor obey your highnes as they are bound, naming them English enemies (as I may very wel) for english

friends I am sure they are not: which perswasion is necessarie, reasonable, and very profitable for them & not hurtfull to any. And as that which before I made to your Maiestie, was by your grace onely to be authorized, for the great reliefe and succour of your subiectes: So this that I haue nowe written to your subiects, is to be allowed and practised by them, to the great comfort and ioy (I hope) of your highnes. And though I haue pende it for them to performe: yet I haue dedicated it to your grace to peruse. &c. Hereby I trust the indifferent reader will iudge (the circumstance of the matter considered) that my sayde wordes are not so much awry, as you would faine make your reader beleue. And as hereby you goe about causelesse to discommede me for placing of my wordes: so you go about to bleere your readers eyes fraudulently, in displacing of my wordes, as the indifferent reader may perceauie, for these wordes, To the great comfort and ioy (I hope) of your highnes, you haue placed them before these wordes, not troublingly but louingly vnto such of your subiects, whiche were behinde them eight or niene lines, besides you haue of purpose lefte out the rest of my wordes between them, and all to marre the sence of my saying, & to make my matter seem without method.

If you were as honest as you would seeme by your name, you would not thus dishonestly haue toynd those my sentences so nie together, that I did place so farre a sunder: and to leaue out such wordes as thereby the sence shoulde be hindered or hid to discredite me withall. You thought belike that epyther your reader would neuer reade my booke, or that I shoulde neuer reade this your booke, or that I would not or coulde not, defende my doinges againste your booke. I would be loth you shoulde take mee with racking your wryting or displacing your wordes, as I haue done you, no, you shall not finde, in all this my booke, that I haue left out any of your wordes of your sentences & I haue writtē, or made any of your sētes to leape so far out of their places, no, I haue written them truly as I found them, whereby the indifferent reader may spie what differēce there is between a

Alig na iol (law yoy yem / R a ... true

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true Christian and a false Jesuite.

The 4^r. part.

41. part.
Discon, page,
183.

Then after this these are your wordes that followe:
This mans drift is (as he sayth) to prooue all papists
to be Englishe enemies, and extreeme enemies to
Englande: which in effect he prooueth thus: papists
doe loue the Popes lawe, the Pope he loueth not God
Almighties lawe: the Queenes Maiestie shee loueth God
Almighties law, and her lawe is all one with his: how then
can the papists loue their Queene and countrey?

If you ment as truely as you meane falsely, you woulde
haue set downe my wordes as they are in my booke: as I
haue written your wordes plainly as I found them in your
booke: But because you seeke my discredite you counterfeite
my words, In the beginning of w^{ch} your counterfeate words,
you affirme that I say my drift is to proue all papistes to bee
Englishe enemies and extreeme enemies to Englande. If I
haue sayde so, why doe you not shewe me where and in what
place I sayde so: as well as I tolde you where you sayde a
perswasion fro^m dishonestie. If I haue not sayde so, then why
doe you belie me? Methinkes it should not stand with your
holy profession, to charge me with an vntrueth. Marke the
tiele and beginning of my booke, and you shall see whether
you haue delt plainly and truely with mee or no. For these
are my very wordes.

A perswasion from papistrie, written chiefly to the ob-
stinate determined and disobedient English papistes, who
are herein named and prooued Englishe enemies and ex-
treeme enemies to Englande, &c. Here may you see your
stune corrupting of my wordes and meaning, my drift is to
proue, obstinate determined and disobedient papists Englishe
enemies, and extreeme enemies to England, which in my
sayd booke, I haue proued alredy, And not all papistes: for I
know there are simple seduced english papistes, & you & are
deepe & determined papistes, shal neuer I hope allure fro^m the

sub

subiection of their Prince to the obedience of the Pope. In your saide counterfet words floutingly and mockingly you affirme, (to allure your Reader to mislike me) that I shoulde say thus, The Pope hee loueth not God almighties lawe; The Queenes Maiestie shee loueth God almighties lawe, &c. With which worde (God almightie) you deride mee, as though I were a childish writer, or that I wrote some trifle or toy to please babes withall. To discredite my writing, you haue put in (God Almighty) more then I wrote, whereby you haue taken the holy name of God in vaine. But if I had vpon good occasion written it, you woulde rather haue plucked it out of my writing, therby to discredite me. Wherefore because you are such a subtile shifter and foyster in of wordes, I will heere write mine owne wordes that they may tell their owne tale: whereby the indifferent Reader shall see whether a Iesuite hath dealt honestly with a Christian or not. And these are my very wordes that follow, which cunningly you haue counterfeited.

It is wel known that the Pope is enemy to our queene, his lawes are repugnant to her lawes, and his religion is contrary to her religion (which is the Gospell of Gods worde) Nowe if any that is borne within England, doth earnestly loue the Pope, then they can not faithfully loue the Queene, if any of them obey the Popes lawes and decrees, they must needs disobey the Queenes lawes and orders: and if they imbrace and loue the Popes religion, then they must needs forsake and despise Gods worde the Queenes religion. Nowe, for you that are such, then you are rather the Popes louing seruants, then the Queenes true subiects. And if you bee not true and louing subiects to our Queene, who vnder God is the chiefe staffe and stay of the peaceable and prosperous state of England: then you cannot bee friendes but enemies to England, and thus I trowe I haue proued you Englishe enemies.

These are my very wordes concerning the same, which you haue rackt and counterfeited contrary to my writing,

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whereby the indifferent reader may easily iudge, whether your wordes are my wordes in effect, and whether your writing conclude as mine doth, or not. In deepe as you wrote it, it is a very simple and childish argument, much like Peter Crabs arguments for prouing of the Popes power. True meaning woulde that you should write my argumentes as they be, and then to confute them if you can, but because you cannot, you curtall and peece them at your pleasure, other wise you confute them not. And when you haue brought them into such a pickle, the you commit them to your Reader to scame, who thinking you to deale plainely and truely, doth therefore despise mee, yea and perhaps contemne my booke before hee reade it or heare it. But therefore I haue written mine owne wordes as they be, whereby the Reader may perceiue that though you are a Iesuite in name, yet you are more like a Judas in your dealing.

It is an easie kinde of confuting, to write nothing but to falsifie a mans wordes. If I should haue dealt so with you, you might iustly haue derided me, and called me a liar without learning, as I may call you a learned falsifier & a shamelesse Iesuite.

The 42. part.

42. part.

After this you falsifie my wordes againe, and coyne my writing with your owne counterfette stamp, much like one that when he hath once stolne, careth not then howe often he playeth the theefe. Surelie if you ment honestly you woulde write my wordes as they be, and confute them after (if you can) as I haue done yours. It appeareth you are verie shamelesse, and either regarde not your credite, or els you thinke, whatsoeuer a Iesuit doth, hee ought not to be blamed, nor that any thing can worke his discredite. Doe you thinke that your Readers are so childish and so simple to thinke that your rehearsing of my wordes

wordes falsely, and curtalling them as it pleaseth you without any other argument or prooffe, is a sufficient confuting of them? I thinke not. I neuer heard of any that vsed this kinde of confuting but you, and because you are the first inuenter thereof, I beleue you are the last that will vse the same. If to write nothing, but only to repeat falsely and vntruely mens wordes (as you doe and haue done) be a sufficient confuting: then we neede no great learning to the confuting of any. And now let vs heare your cunning confutation with nothing but with mine owne wrested wordes, and thus they are as followeth.

Againe, the papistes crie vpon their *Queene Marie*, *Discouerie*, and wee crie vpon our *Queene Elizabeth*: And is not *Pag. 183.*

Queene Elizabeth I pray you as well a kings daughter as *Queene Mary*? As well a kings sister as *Queene Mary*? as lawfull *Queene of Englande* (I will not say more) as *Queene Mary*? Why then howe can Papistes be otherwise but English enemies, and extreeme enemies to *Englande*? These and thelike arguments in sense though not altogether in the same wordes, hee dilateth according to his kinde of eloquence, throughout all the first part of his booke, though he make no partes at all.

Where as you say it is my eloquence, I utterly refuse it, it is your eloquence and none of mine. Seeing the wordes are yours and not mine: (as you haue confest) then the eloquence shall bee yours and not mine. You haue written a great sort of fine wordes and p eloquently in this your *discouerie*: and were it reason that I shoulde haue the eloquence of them all from you? You are a very kinde and liberall man, that can be content to take suche paine in writing, & then to let me haue all the eloquence that is due to y same. You haue hackt, rackt, chopt and changed my wordes as you list, & haue vneloquented them, or taken the eloquence

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frō them that they had: and now you discommends me for my eloquence. You are like vnto him that spightfully cut a mans tongue out of his head, and then dispraisd him, because he could not speake. Seeing you woulde needes dispraise my eloquence, it had been reason that you should haue recited mine owne words as I wrote them: And then you might lawfully haue discommended them for lacke of eloquence. Therefore if the wordes lacke eloquence then you lacke eloquence, (as it seemeth) because you wrote them not eloquently, considering they are your wordes, and not mine. For you haue left out a great sort of mine and foysted in (out of all order) many of your owne.

And though I a Christian cannot bee so eloquent as you that are a Iesuite, I must bee content with S. Paule, who though he were not very eloquent, by S. Hieroms saying: yet the most eloquent Philosopher that euer was did neuer so much as hee, of whom S. Hierom writeth thus: *Paulus qui selectissimos facit in loquēdo, Christi crucem portat, &c.* Paule that is not able to utter his minde in congrue speech, beareth the crosse of Christ, and taketh all men prisoners, as if it were in triumph: from the Ocean vnto the red Sea, he subdued the whole world. & S. Paul himselfe saith, though I be rude in speking, I am not so in knowledge here, though Saint Paule lackt eloquence, yet hee lackt not the fauour of God. Therefore I had rather lacke eloquence with S. Paul one of Christs Apostles: then to be eloquent with you though you are one of the Popes Iesuites.

In your said wordes which you haue so falsified you count them my argumentes in sense though not altogether in wordes: but I marvel who gaue you commission to alter my wordes, and to put in other wordes for them, and to giue my wordes the sense of your forged wordes. If I shoulde leaue out your wordes, and put in steede thereof what I thinke good of mine owne, and to displace your words at my pleasure, as you haue done mine, & then to say, that it is the same in sense though not altogether in the same words: you might well say then that I had not done according to the profession
of

Numb. 22.

Hierom. in

Psal. 82.

2. Cor. 11.

of a Christian, though therein you haue doone according to the profession of a Iesuite. Though you thinke the Pope hath authoritie to alter the scriptures, and to giue them their sense as hee thinketh good : yet I hope that you haue no authoritie to alter and change my wordes, and to giue them their sense. But belike as you thinke the Pope may alter the Scriptures as hee lysteth and giue them what sense it pleaseth him : so you beeing his Iesuite may likewise alter my wordes and giue them what sense you thinke good.

Before, when you dealt with the title of my booke (which is A perswasion fro Papistrice) there you altered not my wordes, but wrote the as I wrote them, because you thought y perswasion beeing mine owne worde, woulde disgrace or discredite mee : But now, you perceiuing that if you should write mine owne wordes as they bee, they woulde not then serue your turne. Wherefore you defaced and displaced my wordes, and foysted in your owne to my reproche, and to your owne credite (as you thought.) But as coggers and foysters of false Dyle thriue but shortly by their trade : so you by the chopping and chaunging of my wordes and foysting in your owne, will gaine but little. And as they for their cogging and foysting (when it is knowne) are so dispised, that the honest doe shunne them: so you, when this your subtile shifting is spied (for all you are a Iesuite) will procure your owne shame. Your Reader hauing any good consideration, will not thinke but that my wordes hang better together then you wrote them. But that your dishonest dealing may the better appeare, and that the indifferent and wise Reader may iudge whether I wrote so fondly as you haue affirmed, I will heere both write my very wordes that you so shamefully altered, and also the occasion and the circumstance thereof. For in this point I went about, not only to proue her Maiesties greates mercie and lenitie to the obstinate Papistes her disobedient subjects: But also, (though some of the stubborne sort did so little consider her power, that they woulde say, that shee

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had no lawe to punish? or execute them for the same) that shee had as great power and authoritie to make lawes, and to punish them as Queene Mary had. But all this you left out, besides the marring of my sentences and arguments, that the reader might thinke, that it had neither good method nor matter. And now heere followeth my wordes.

*Persuasion
from papistry
Pag. 7.*

If he that counterfeateth the *Queenes* Maiesties seale for some private profite (breaking thereby but one part of her lawes) is a Traytour and is therefore put to death: Then are not you that are obstinate and disobedient Papistes Traytours? And deserue death, that hate your prince without any cause? and that withstande and disobey all her godly lawes and proceedings? In the louing and obeying of whome, and the keeping and obseruing of whose lawes and orders, her Graces safetie, the preservation of her person, the conseruation of the common wealth, and the prosperous state of this Realme doeth chieflye depend?

If heereby you will not willingly see what you are, I feare against your willes you will feele hereafter what you are. Open your eyes therefore and see what a mercifull *Queene* you haue, that euer since shee beganne to raigne hath rather mercifully without lawe sought to winne you: then cruelly by lawe to enforce or wounde you. Thinke not because shee suffereth you, that therefore shee cannot punish nor execute you, whiche if some of you sticke not to say openly: many of you (I beleue) thinke the same priuile. Thinke not because shee hath made no lawe for you, that therefore shee can make no lawe for you: for the *Queenes* maiestie hath as great power to punish the idolatrous Papistes in her Realme, as king Iosia had to burne the Priestes of Baall in his Realme. King Aia and his people made a couenant and swore not only to seeke

seeke the Lorde, to cleaue vnto him, and to hearken vnto his voyce, but also, that whosoever did not so, shoulde bee slaine, whether hee were small or great, man or woman: which couenant hee perfourmed and brake not, And is not our Princessie queene of England, aswel as Asa was king of Iuda? and hath not shee as great power in her kingdome as he had in his? And if G O D was well pleased with king Asa for making and perfourming of that couenant (as hee was in deede): would hee then bee angrie thinke you, with Queene Elizabeth if she made the like and perfourmed it? I thinke not. But our mercifull Queene (though shee hath set foorth the true lawe of God, as speedily, as earnestly, and as zealously as eyther king Asa or any other rular, to bee followed and obserued throughout her whole realme) hath not made any such couenant or law to flea or kill them that do not follow and obey the same.

But consider this well, if the Pope (not appointed by Gods lawe to raigne and rule as hee hath doone) may murther and kill (as many of you thinke hee may) the professors and followers of Gods worde (beeing not his subiectes) for disobeying his lawe deuised and inuented by man on earth, and procured by the Diuell: Then may not wee thinke, that our Queene appointed by God and allowed by his worde to raigne ouer vs, may lawfully kill and put to death the Idolatrous Papists her subiects, for wilfully disobeying and withstanding the law of God that came from heauen, beeing long since taught by the Prophetes, by Iesus Christe the sonne of God and by his Apostles, mooued and procured thereto by God the holy Ghost? Therefore I beseeche you weigh the milde nature of our gracious Queene (the mother of mercie) that doth not vse the iustice shee may: and marke your holy father the Pope (the captaine of crueltie) that vseth the iniusticie he ought not.

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These are my
very words that
be so altered and
changed.

I pray you, is not our Elizabeth Queene of Eng-
lande as well as Queene Mary was? What power, what
iurisdiction, what authoritie, what superioritie, what
excellencie, and what els had Queene Mary that this
our Queene Elizabeth hath not? Queene Mary was
king Henri the eights daughter, so is our Queene Eli-
zabeth: Queene Mary was King Edwardes sister, so is
Queene Elizabeth: Queene Mary succeeded her
brother King Edward, so did Queene Elizabeth suc-
ceede her sister Queene Mary: Queene Mary was
lawfull Queene of Englande, Queene Elizabeth is as
lawfull Queene of Englande (I will not say more:)
Queene Mary put downe Gods worde planted by her
brother, and set vp Papistrie and Idolatrie, and obeyed
the Pope, Queene Elizabeth put downe papistrie and
Idolatrie planted by her sister, and obeyed GOD:
Queene Mary vsed her harmelesse and obedient sub-
iects cruelly and put them to death that professed gods
worde, Queene Elizabeth vseth her wicked and disobe-
dient subiects mercifully, and suffereth them to live,
that professe and stilly defende papistrie and idolatrie the
doctrine of the Diuell.

These comparisons duly considered, your Queene
Mary did not much excell our Queene Elizabeth (vnles
in crueltie and burning her harmelesse subiects). Nowe
if Queene Mary might put to death her humble and
harmelesse subiects for professing of Gods word: Then
I cannot see but that our Queene Elizabeth, may as
well execute her stubborne and disobedient subiects
(whiche shee as yet neuer did) that withstande
Gods woorde, and will needes followe papistrie and
idolatrie.

And further, if Queene Mary had a lawe to
burne the seruantes of God, that were obedient to her
concerning their worldly dutie, and neuer ment her
harmer: Then why may not our Queene Elizabeth make a
Lawe

Lawe to execute the popes seruantes (that are bounde to be her louing subiectes) which are disobedient vnto her, and that seeke, procure, desire and wishe her death and destruction?

Therefore be thankfull to God that hath giuen you and vs such a mercifull prince to raigne ouer vs, and loue and obey her, that giueth you for iustice mercie, and for extremitie lenitie. And now as her grace doth refraine from that shee may doe: so prouoke not her highnesse to that shee can doe. And as I sayde, thinke not that her grace can not vse the swoord against you, because shee hath not vsed it: for if you thinke so, you do not onely deceaue your selues, but also do much abuse her Maiestie, in that you seeme thereby to make her a Prince without powre: whereby you are vnwoorthie of the great mercie shee sheweth vnto you.

What seruant is so foolish to thinke (muche more to say) that because his master doeth not beate him for his fault, therefore he can not beate him? Because the mercifull father doth not beate his sonne for his offence, that maketh not that he can not beate him for the same. Shall her clemencie and mercie make you thinke in her disability? Therefore if any of you thinke so (as I beleue some of you haue said so, you are not worthie of such a merciful mistres that vseth you so.

Thus farre haue I written to this ende in my said booke, whereby it appeareth most manifestly, that my drift was altogether to shewe forth her Maiesties great lenitie and mercie: And that shee hath as great powre and authoritie as Q. Marie had, to make lawes, and to vse the swoorde with severity & iustice as well as shee: as appeareth by the whole circumstance of the matter both before and after: which you of purpose did not onely leaue out, but also did so choppe and chaunge my wordes to discredite me withall: that they had neyther good sentence nor sence. And this is the verie cause and grounde why I wrote the saide wordes that you so vnjustly altered.

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And though you mislike my eloquence, yet I hope the indifferent reader will not thinke \bar{y} these my arguments are so sonde and sencelesse, and so disorderly couched, as you would haue made them beleue by your wrested and altered words. If they marke but your wordes that you wrote in steade of mine, and conferre my comparison betweene Queene Martie and her Maiestie, with your wordes: they may soone see your malicious meaning. For where you haue written, The papistes crye vpon their Queene Marie and wee crye vpon our Queene Elizabeth, I haue no such wordes at all. And morouer, within five of your lines after, you haue fathered these wordes vpon me, Why then, howe can papistes be otherwise but English enemies and extreeme enemies to Englande? If I haue any such sentence or wordes I will peeelde vnto you and bee one of the popes Iesuites, which to be I would be loth.

You might haue thought me to be a very dolt, if I should go about to proue papists to be english enemies, because the Queenes maiestie was a kings daughter, and a kings sister. You your selfe are so cunning in finding out of such mysticall causes, that I am not able to compare with you therein: for first you made that M. Nicols going from Wales to England, and from thence to Flaunders, and so to Rome, & from Rome to the pulpit in the Towre of London, was the cause that he was borne at Combridge in Wales. Then after you would seeme to proue that I was a musician because I was a rimer, and nowe thirde (because you would haue me to be a citer of your causes) you would make your reader beleue that I proue that papistes must needs bee extreeme enemies to england, because the Queenes Maiestie was king Henries daughter and king Edwards sister. But truely, you are tried before to bee so cunning and experte in finding out of the causes of thinges, that this deepe profound cause \bar{y} is alledged for the prouing of papists to be extreeme enemies to england, is of your own inuention: for they know that my wit is to weake and my learning to light, to find out such a mysticall cause. It had been enough for Peter Crab to haue

haue vsed this argument (the prouer of the popes powre) that
saide, because Peter paid the tribute money for Christ & Concil. 10m. I
himself, therefore the pope hath authoritie ouer the whole Church of God. And because Christ saide to Peter, followe
thou me, and againe launche forth in the deepe, and be-
cause Peter drew his sword and cut off Malcas eare, there-
fore the pope hath authoritie of the whole Church of
God. page. 10.

This had been a fitter argument for him then for mee.
Also this argument had been more meet for pope Innocent,
than for me, which would proue that the Moone being in- De Maior, et
feriour to the Sunne, therefore the Emperour was inferior obediens. vnā
to the Pope: And that the Emperour is a thousande Sancti am. in
folde inferior to him, because God hath made two lights Sexto.
in heauen. (Which is the Sunne and the Moone). These &
such like arguments are more meete for Popes then Prote-
stants. And now for that your Iesuites are sworn to the pope,
Therefore this argument, (that papists are English enemies
and extreeme enemies to Englande, because Queene Eli-
zabeth is as well a kings daughter and a kings sister as Q.
Marie:) is a more fitte argument for a Iesuite then for a chris-
tian.

If the indifferent reader consider mine own words before
written, he can spie no such thing as you charge mee withal,
But may easily perceiue, that I wrote the same only to proue
that y^e Queenes maiestie hath as great powre to vse y^e sword,
and to make lawes against her obstinate and disobedient sub-
iects, as Queene Mary had. And that it is as lawfull for her
grace to punish and execute her obstinate & disobedient sub-
iects: as for Queene Marie to punish and execute her louing
and harmlesse subiects (the professors of the Gospel) that o-
bey her with due obedience.

Therefore it is no great matter for you to proue that I am
neither eloquent nor learned, if you may chop & change my
words, & foule in your own at your pleasure as you haue done.

Tullie was an eloquent writer, yet if I should chop and
change his words & writings, putting in & leauing out what

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I list in the same, I could make him seeme quickly to haue but small eloquence.

Plato and Aristotle were learned Philosophers : yet I could make them seeme vnlearned, if I shoulde vse their bookes as I thought good.

Salamon was the wisest mā that euer was (except Christ) whose wordes if I shoulde hacke and choppe, thrust in and pull out what I list, (as you haue done) I could make him seeme to bee no very wise writer. And as it is no great matter for you to say and prooue, that a man can not goe when before you haue cut off his legges : So it is a verpe easie thing for you to make your reader thinke that I haue neyther eloquence, learning, nor wit, when you haue curtailed my writing, and haue taken out and foysted in what it pleaseth you. Wee must thinke this honest dealing, because a Iusuite hath done it, but if a Christian had done so, you woulde haue called it impudencie the mother of desperation. But if mine owne wordes woulde haue proued me so vneloquent as you woulde make mee, and that the same had beene so without sence as you woulde sayne haue had them: I am out of doubt that then you woulde haue written mine owne wordes as they were. But for that you thought they were too true to serue your turne: Therefore (to discredite me) you displace and deface mine, and trust in your own as though they were mine. But though mine eloquence be small, yet I trust the indifferent reader (when hee hath thoroughly viewed my wordes, and likewise weyed yours) will as well iudge that my matter hath some method and my sentences some sence, as you by corrupting them woulde haue made the both without method and sence.

If the first part of my booke (as you say) be nothing but such argumentes as you before haue written for mine : the reader had a good occasion rather to rende the whole booke than to reade the rest : But they that shall thinke good to reade the rest of the first part of my saide booke, what the argumentes are, I will leaue it to their consideration, trusting that the matter thereof is more meete to bee market then to be

bee mockt.

The 42. part.

VHere as you say I haue made no first parte of my said booke at all, yet there are such distinctions of euery matter as I thought sufficient. But if you had been nie mee (if you had had a name as you haue not) I woulde haue come to you that you might haue taught me howe to haue parted my booke. But now because you are namelesse, it may beseeme my booke as well to bee without partes as you to bee without a name. And if it bee lawefull for you to make a booke without putting your name vnto it: then it is as lawefull for mee to make a booke without putting your partes vnto it.

43. part.

Perhappes you woulde haue had mee deuide my booke into chapters, I am sorry I did not, if you therfore would haue liked it the better. Yet for all the Bible is in chapters, you haue not the greater deuotion vnto it, but though the Bible is now deuided into partes and chapters: it is harde for you to proue that the bookes of the same were at the first writing in chapters as they bee now. For Christ when he alledged any text out of Moses or the Prophets: yet he neuer mentioned any part or chapter where it was, neither did S. Paule nor any other of the Apostles. Notwithstanding when I am thoroughly perswaded that the bookes in the Bible, when they were first written, were deuided in such parts and chapters as they bee now: then (to pleasure you withall) I will deuide my saide booke into such chapters and partes. But vntill then, I must desire you to bee content with my distinctions. And now for that I did not parte my saide booke as I shoulde haue done, (wherein I was fouly ouerseen) therefore I haue deuided this booke into partes to please you withall.

The Christian

The 44. part.

44. part.
Disc. pa. 184.

Then you goe further with me and do say as foloweth,
In the seconde part, hee wandreth by certaine con-
trouerfies, but as without all witte and learning like
an English doctoure, citing all his matter out of Je-
wels defence of Apologic, Foxes martyrologe, and Cow-
pers Epitomie of the Cronicle: so without all modestie
or limitation of lying.

It is not for a Christian I perceiue, to compare in witte
and learning with a Iesuite. You haue so much that I must
needes haue the lesse, but for that small portion of witte
and learning that I haue, I thanke my heauenly father for
it. What I haue therein, I haue receiued: And he that gaue
Salamon his wisdom, is able to encrease mine. I reioyce
that I knowe Christ, for that is witte and learning enough
for mee. And though you may excell mee in witte and lear-
ning: yet the more you corrupt mens writings and falsifie
their wordes, the lesse will your witte and learning be este-
med, especially with the godly and wise.

All is not witte or wisdom that you call so: and all
is not foolishnes that you accompt foolishnesse, your earthly
wisdom is heauenly follie. And Saint Paul saith the wis-
dome of this worlde is foolishnes with God. Then con-
trary I may say, that many take Gods wisdom to be mere
foolishnesse. (I pray God that you bee not one of them)
And therefore though you say that I wander in the seconde
part of my saide booke without all witte and learning: I
wandered so as it pleased God to directe me. For though
my learning (as I must needes confesse) is but small, yet my
prompter in the making of that booke, had learning enough
for vs both. For God (I am most sure) was my direc-
tor, and the holy ghost was my instructor. For if the holy
ghost will instruct the godlie in their speeche that are wit-
nesses of the Gospell: then I am sure hee will instruct and
guide

1. Cor. 3.

guide their pennes that take his cause in hande, and doe write
against his enemies in the defence of his woorde. And if a *Matth. 10*
sparrowe light not on the grounde without Gods prou-
dence: then I am most certayne that I wrote that my booke
(which is a greater matter then a sparrows lighting on the
the grounde) not without the prouidence and helpe of God.

And if my learning bee small, or if I bee without witte
or learning, then it is the more shame for you to professe and
mainteyne suche a religion as an vnlearned man is able to
disprooue. Which I am sure I haue done through the help of
God, by the scriptures, Ancient doctours and naturall rea-
son in my saide booke, as the godly and indifferent reader
may easely iudge. Though you discommende and discredite
it is as much as you may. But I am most sure (which before
God I speake vnfaignedly) the profoundest papist and the
learnedest Iesuite of you all, shall neuer bee able to confute
or conuince it: vnlesse you confute it with burning of it, or
killing of me. Which are your chiefe arguments to con-
fute withall.

If you had as muche wisdom as you pretende to haue
learning, you coulde not haue been taken cardie and in such
trippes as I haue taken you. Therefore bragge not too-
much of your witte and learning, for the weake you see ma-
ny times do confounde the learned and wittie. If the cause
you made in were as true as it is false, you shoulde with lesse
learning then I thinke you haue: gette a great deale more
credite by writing than you doe.

But if you had tenne times more learning then you haue,
and my witte and learning were lesse then it is: (hauing the
trueth on my side) I woulde not feare to confounde you.
For seeing a brute beast and an Asse did repproue the pro-
phete of God: Then I (a member of Christ) doubt not but
to confute one of the Popes Iesuities. *Numb. 22.*

The 45. part.

I please you in derision to liken mee to an Englishe
Doctour, well, I had rather bee an Englishe Doctour *45. part.*

C 2

then

then a latine donlee, an Englishe protestant than a latine papist, and an Englishe Christian than a latine Iesuite. And I had a great deale rather goe to heauen to knowe the Gospell in Englishe, then goe to hell to knowe the popes lawe in latin. Is learning any thing els but, *intellectio & commemoratio prelectorum seu auditorum*? What was the deepe learning of Plato, Socrates, and Aristotle, and of al the other heathen Philosophers without knowledge of Christ: they had been better to haue bin vnlearned coblers, & to haue knowen Chrestes Gospell in their mother tongue without any other learning: then to haue been so profoundly learned without Christ as they wer. Unlesse one bee profoundly learned you make noe account of him: but howe so euer you count learning, I am sure that godlye knowledge, not curious cunning, and the truely not the tongue, will guide vs to heauen.

Yet if you goe to learning, there are a great sort of wise and learned doctours in this realme that are able to teache and turne your Romishe doctours, especially in true knowledge and learning: but belike you thinke our Englishe doctours are vnlearned, else you woulde not compare mee that am without all witte and learning to an Englishe doctoure. They are very muche beholden to you, for hereby you goe about, to make them eyther no Englishemen: or els to bee without all wit and learning. But as it is too much for you to prooue, so I am sure it will bee harde for you to proue them no Englishemen. For though you can bee contente to forsake your Prince and your Countrey for the pope, and so of a true Englishman, to become a false Romaniste: yet they I am sure will sticke to their Prince and continue in their Countrey, detesting the Pope and his practises.

But though you turne from your prince and countrey, yet you can not turne your selfe from being an Englishman, for though you may chaunge your conditions, yet your native countrey can not be chaunged. Therefore euery doctor that is borne in Englande must needes be an Englishe doctour: though he be neuer so learned. So that contrary to your former

my tale, you affirme me vnwares to be both wise and well learned, as our Doctors of Englande are : or els our Doctors of Englande, or Englishe Doctors to bee without all wit and learning as I am. But to suffer a small inconvenience by auoyding a greater mischiese, you were best to allowe mee some witte and learning : least by your doome, all our Doctors in Englande haue neither wit nor learning. Therefore nowe it standeth at your curtesie, whether you will bee a lyar to make them all learned: or to tell truch and make them all fooles.

Truly you beeing a Iesuite write very vnadvisedly and ppeposterously, for you call mee a Doctor and yet you say I am vnlearned, that is, indoctus. Wee Christians doe vse to haue men docti, learned, before wee make them Doctores, that is teachers : but you Iesuites can make men Doctores, teachers, before they bee docti, or learned. Belike you had this power of Pope John the 13. For as hee made Bopes Bishops for money and Deacons in a stable before they had wit : so you haue made mee a Doctor before I haue learning. But though you haue made me a doctor wout learning, yet vpon your bare worde I dare not aduenture to bee a Doctor or teacher before I bee learned : So that as one that woulde faine learne, I will content my selfe with the name of a simple scholler, giuing my title of a Doctor to you that are so profoundly learned. Yet for all your great wit and deepe learning, if you haue all the wisdome & learning of the worlde without the Gospell of Christ, you haue nothing : and if wee haue none other learning but the Gospell, wee haue learning enough. For if the best learning the Prophetes of God had was, thus saith the Lorde : then what better learning can wee Christians haue, then thus saith Christe. Therefore though you Iesuites do bragge and boast of your great knowledge and learning, yet wee Christians can reioyce in nothing, but in Christe and in the knowledge of his Gospell : well assured that the small learning of a Christian, shall bee able to conuince the greates and profounde learning of a Iesuite. For if simple fisher

The Christian

men vnlearned were able to confounde the deepe Doctors and the profounde learned Jewes by the Gospell: then I (though I haue but small learning) make no great account to confute you Iesuites with the same Gospell of Christ, for all your profounde wit, knowledge, and learning.

These people are the most blessed that haue the greatest faith, not the most learning: Therefore if I heare and followe Gods worde, I care not though you disdain mee for want of learning, for my want of learning cannot bee so great a reproche to mee before men: as your want of y^e true knowledge of the Gospell & perfect faith in Christe, is before God. Therefore you haue not so great a cause to discommende or deride mee for want of wit and learning: as I haue cause to lament you for want of true knowledge in y^e Gospell and perfect faith in Christ. God accepteth faith more then learning, though you regard learning more then faith. Christe maruelled at the Centurions faith, not at his learning (whose seruant he healed) & saide to him goe thy way, & as thou belieuest so be it vnto thee. hee saide not, according to thy learning so bee it vnto thee. Christe also saide to the woman that was healed when shee touched his garment, daughter thy faith hath made thee whole. Christe rebuked his Apostles and other diuers times, saying, O ye of litle faith, but hee neuer disdained nor discommended the for lack of learning, neither said he to the, O yee of litle learning. But if Christes Disciples or they that belonged to him, did thinke hee was madde: then it is no great maruaile though you that know me not, & hate my religion, doe say that I am without all wit and learning. And though I am without all wit and learning, I comfort my selfe with the saying of Dauid, which is: The law of God is perfect, conuerting the soule, the testimonie of God is sure, and giueth wisdom vnto the simple. Psalm. 19. And as you deride and discommend me for want of wit and learning: so in the beginning of your said discouery where you discommended P. Nicols for writing of Hebrwe and Greeke in

Math. 8

Mark. 5.

Math. 6.

Mark. 3.

in his latine Epistle to that worthe good & zealous knight
Sir Owen Hopton, you seeme to disable the said knightes
knowledge in the latine tongue, in saying that hee was o-
uermuch troubled with the latine before. Whatsoever his
knowledge is in the Latine tongue I knowe not : but his
Christian faith exceedeth your Iesuiticall learning. For as
the Centurion (being captaine of an hundred souldiers be-
fore mentioned) and Cornelius the Captaine to whome S.
Peter was sent, were more accepted of God for their faith
(though they were not deeply learned) then the proud, learned
Scribes, Pharisees, and high Priestes : So this worthe &
zealous knight Sir Owen Hopton, being the Queenes Ma-
iesties Lieutenent, and chiefe captaine of the Towre, and of
all her Maiesties seruants and souldiers there (though he be
not so deeply learned as you) yet for his zealous minde, his
earnest loue to Gods worde, and for his perfect faith in
Christ: is no doubt therefore more accepted of God, then you
that cast of Gods worde and cleave to your owne wit and
learning. And for that you say that hee was ouermuch trou-
bled with latine, it is like you thought hee had but small
knowledge in Hebrew and Greeke. But for his wanting
of those two tongues, in my iudgement hee is not the
lesse to bee esteemed, if the Popes were not worse to bee
thought of for wanting of Latine: for if your Spirituall
Popes that had all lawes in their bosomes, and an heauenly
or diuine iudgement in their breastes wanted Latine and
Grammer as is before proued: Then Sir Owen Hopton be-
ing but a temporall knight and the Queenes Lieutenent of
the Towre, may well lacke both Hebrew and Greeke. And
thus though you seeme to deride mee for want of wit and
learning: yet I wish with all my heart that Christe doe
not despise you at the last and deedefull day for lacke of
faith.

Math. 8.

Actes. 10.

T 4

The

The Christian

The 46. part.

46. part.

You say that I cite all my whole matter out of Jewels defence of the Apologie, Foxe his Martyrologe, and Cowper Epitome of the Chronicle. As good, as wise, as godly & learned as you woulde haue named these three worthie and learned men with more reuerence then you haue done : beeing three such speciall and painefull learned writers for the commoditie of their Countrie, and for the perpetuall profite of our posteritie, as neither your great citie of Rome, nor yet the whole Countrie of Italie haue bread or brought forth at any one time three suche, as this our Countrie of England hath done of them, at least so manifestly knowne by their workes, as they are by their writings.

Wise Christians heere in Englande doe knowledg our selues greatly bounde to God for them and such like: though you Iesuites doe make small account of them.

I had been a very vnskillfull writer if I had not written in the same part of my booke, one sentence of mine owne but all of other mens doings, (seeing it was one of the three partes of fortie sheetes of Paper). But as al your wordes before, haue not been Gospel, so here you haue spoken more than truth. But if you were as loth to speake that is false, as it seemeth you are carelesse what you speake : you would I am sure haue saide, that some part of the same was none of theirs.

Whether all my matter of that parte of my saide booke bee cited out of master Jewell, master Cowpers and master Foxes bookes, I wil referre the same to the indifferent reader thereof. And if they say that I haue cited all the matter therein contained out of the said learned mens bookes, I will become a Iesuite, so that you, if they say contrary will become a Christian.

But as many arguments, similitudes, and sentences of the same was of mine owne deuising through Gods helpe:
so

so there are other learned authorities that I had neuer of them. But suppose that I had taken all my authours for my purpose out of them (being the authours words and truly alleadged) shoulde that bee a discredite to my booke? must every booke bee counted vnlarned and of no value, vnlesse euery sentence of Saint Augustine, Chrysostome, or other learned fathers, doctors or writers, that is auouched therein, bee taken out of the authours worke that first wrote them? Then many of your Papisticall pamphlets that you esteeme and extoll must not goe for currant. Can you make mee beleue that euery authour cited by you, is taken out of the originall worke? I scantly thinke it. I doubt not but that some of you doe credite your friends quoting sometime without further searche. What if I shoulde alleadge out of the Gospell of Saint Matthewe these wordes of Esay spoken by Christe, which rightly may bee applied vnto you, With the eares yee shall heare and shall not vnderstande, and with the eyes yee shall see and shall not perceiue, &c. Or these wordes of Esay out of Saint Markes Gospell, This people honoreth mee with their lippes, but their heartes are farre from mee: Will you not credite Christe the citer heereof? Or will you least at the work because I tooke the not out of the booke of the Prophesie of Esay? May not a man vpon the credite of Saint Paule recite vpon some occasion, some of his testimonies of the Prophetes or other Scriptures that hee citeth in his Epistles? Or shall the booke bee disdained or discredited, because the writer of the booke, tooke not the same out of the Prophet that spake them? Or out of his booke that first wrote them? They that therefore will mislike a booke are rather precise papists then perfect Protestantes.

Math. 13

Esai. 6

Marke. 7

Esai. 29

If I should make a good & precious medicine, would you dispraise or despise that good and precious medicine or think scorn of it, because the herbes y made it was not gathered in the garden beyonde the Sea, from whence the Seedes

A

The Christian

of herbes were first brought: If you were so curious you were not worthie to be cured of your disease. And if such curiositie were vsed, many one would be dead before the medicine were made. It maketh no matter howe nigh or where the herbes be gathered, so that they be y^e right herbes, and haue the very vertue. And so if wee produce learned mens sayings for testimonie, and make therewith a spirituall confection for the health of the soule: it forceth not out of what booke wee cite them, so that they be the right wordes and the true sense of the first Authour. Therefore though I had cited all my matter out of master Jewels, master Foxes, and master Cowpers bookes, (as I haue not) so that they be apt & fit for my purpose, beeing the very true wordes, of the first and originall authour thereof: you had neither therefore cause to discredite my booke, neither the indifferent Reader to mislike my booke.

Perhaps you disdaine or mislike it, because I haue cited in some pointes master Jewell, master Cowper, and master Foxe for authoritie, seeing they are yet aliue or were but late writers: and therefore you thinke them vnworthie to be cited as authours. Surely if you thinke so, as I beleeue both you and many other do so: then I take your opinion therein to be rather preposterous then profound, and reproueable then reasonable. For if in worldly affayres, witnesses are thought best when they be liuing: shall witnesses then be thought best in heauenly causes when they be dead? Antiquitie is no credite to an euill writer, neither late yeeres can be any discredite to a good writer. Time ought not to be preferred before truth, but truth before time. Christes and his Apostles words were as true and good fifteene hundred yeeres since as they be now: Therefore the long continuance of the time since, maketh not their wordes the truer, or their authoritie the better. So that if a mans wordes or writings are worthie to be alleadged for authoritie a thousand yeeres after hee is dead: then they may be alleadged in his life time, or soone after his death.

Wherefore

Wherefore if master Jewell late Bishop of Sarisburie, & the reuerende and learned Doctor Cowper now Bishop of Lincolne, and the godly, zelous, and learned master Fore, haue written wisely, faithfully and truly, (as most assuredly they haue doone, whose worthe workes you may well dispraise, but neuer confounde or confute) then they deserue nowe as well to bee alleadged for authorities, as though they had written them a thousande yeere since. And to tel you truly, thes their learned workes procured mee to produce them for witnesses and to quote their sayings in my saide booke, the rather thereby to allure me to esteeme their writings and to reade their saide booke. So that if you consider all thinges well, you ought neither to disdaine nor discredite my booke, for alleadging authorities out of master Jewell, Doctor Cowper and master Fore, who were and are famous, godly, and learned writers.

The 47. part.

AS you say, I doe it, without all modestie or limitation of lying, whether I doe lye without all modesty, it is very manifest that you haue falsified my wordes with no great modestie. And as my lyes are without limitation, so they are without number, for that you are not able to prooue mee so much as with one lye: for if you could your Reader shoulde haue bene sure to haue heard of it. But whereas you say, without any further prooffe, that I lye without limitation, I haue plainly prooued before, that you haue lied with limitation, and so your lyes are limited and mine unlimited. My lyes are so farre hence, and that is because they are without limitation, that you cannot finde them: but your lyes are so nigh hand (because they are within limitation) that I quickly spied them. Well, though to my remembrance I haue not made any one lye in all my saide booke, yet I

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must needs confesse that I made a very foule oversight in taking one syllable in steede of another, which was in the intitling of my booke, naming it a persuation in steede of a disuasion. But for your iust repproouing mee therein, I haue I trust sufficiently set forth mine owne negligence with the due commendation of your intelligence: not doubting but that your gentle instruction shall bee a sufficient warning for mee euer hereafter, for vsing persuasio in steede of disuasion.

When you shall chaunce to make any more lyes, you were best let them bee made without limitation, as mine were: and then it will bee harde to finde them, for yours were limited within such a small compasse, that they were espied and catcht at the first.

The 48. part.

48. part.

Then after you come to shewe my lyes, but it had beene better for you I thinke, not to haue vttered them, for surely they will rather shame your selfe, then credite your cause. And these are your wordes that followe.

Discoverie.

Pag. 184.

Persuasion.

Pag. a 99.

b 96. c 99

Luptons lyes.

d 100.

e 98.

f 172.*

g 193.

h 131.

i 171.

k 5.6

For hee saith that the Papistes holde: *a* The Pope to bee very God: *b* The light of the world, & the Sauour of mankinde: *c* That they print him in their bookes, our Lorde God the Pope: *d* That the Pope also acknowledgeth the thing, taking himselfe in deece to bee a God: *e* That hee dispenseth both against the olde and new testament: *f* That hee biddeth vs not to forbear swearing any day: *g* That hee alloweth all priestes to haue harlots: *h* That hee giueth licence for money to keepe as many concubines as a man will: *i* That his fast is, to cramme in as many banquetting dishes as men can: *k* That all papists are worse and deserue more death, then drunkards, theenes, murtherers and Pyrates. This is Luptons charitable doctrine, with many thinges more which I omit.

You

You haue gathered diuers of my words written in sundrie places, & couched them altogether at your pleasure here in one place. And you haue further more cutte and curtalbe them farre otherwise then I wrote them: whereby you haue marred my method, and drowned my sence, making my wordes to hange together as feathers doe in the winde, and all to discredite my booke. Thus you doe not onely deface and falsifie my wordes, but also you fetch them out of their due places where I did set them, and doe place them in such crooked corners, that they neither repproue falshood, nor yet defend truth. And whē you haue done so, you neither confute nor repproue them, vnles you do it with these words:

This is Luptons charitable doctrine, with many things more which I omit, or els perhappes your wordes in the margent (which is Luptons lyes) haue confuted them.

If I shoulde haue gone about to confute you onely with false repeating and vnorderly displacing of your wordes, without any more a doe: then I had not takē halfe the paines I haue done. I haue not delt thus with you as the indifferent reader may iudge: for I haue not left out one worde of yours, neyther haue I added any words to yours, nor yet haue I displaced any wordes of yours. But you when you haue falsified my wordes, you leaue them at randon, committing the confuting thereof to your reader: whose misliking thereof (who can not well like them as you haue vled them) is all the confuting that you desire.

If you did loue the doctrine of Iesus as well inwardly, as hypocritically you professe his name outwardely: you woulde deale plainely and truely as Iesus did. But because you deale fraudulently and falsly, you are rather of the feloshippe of Judas than of Iesus. Yet for all your falsifying of my wordes, suppose that I had written the selfe same wordes before mentioned, & had placed them euen in such order as you haue done: you seeme by your silence without further repprouing or confuting them, that they are true. For if they had been false, why haue you not particularly declared howe and in what sorte they are false,

The Christiā

as I haue done yours: Truely, if chey had beene lyes as they are not, you woulde haue certified your reader wherein I had lied. For you that woulde discredite me for mistaking of a sillable: (as you thought) no doubt you would haue proued me a lier in all this if you could.

At the first beginning of which your falsified woordes, you affirme that I say, that the papistes holde, the pope to be very God, &c.

If you had ment as truely, as here you delt falsely: you woulde not haue fathered those woordes on mee that I wrote not. For I haue not saide, that the papistes holde the pope to be very God, &c. For I am assured that a great sorte that fauour the popes religion doe not beleue or holde, nay, rather that none at all doe holde, the pope to bee very God. (Woping there are fewe so fonde, or any so madde, and yet a great sort are fonde and madde enough) And now that the indifferent reader may perceiue your craftie iugling, and howe you haue foisted in your owne woordes in stead of mine: here I will describe mine owne woordes that they may answere for them selues. And for that you haue displaced my woordes, besides your adding too much in some place, and saying too little in an other place: I will set them nowe agayne among their owne fellows. And these they are that followe.

*Pers. from
papistry Pag.*

98

16. Q. quicūque in glossa.

15. q. 6. auth.

or. in glossa

dist. 34. lect.

Abbas pano.

Extra. de di

uor. cap. fin.

Summa An

gel. in distin.

pap.

The Popes Canonistes say (I say not the papistes holde) that the pope may dispence agaynst the law of God: The pope may dispence agaynst the lawe of nature: The pope may dispence against Saint Paule the Apostle: The pope may dispence agaynst the newe Testament: The pope may dispence with all the Commaundementes, both of the olde and also of the newe Testament.

These are my woordes in my sayde booke with their authorities quoted in the margent, whereby the reader may perceiue that you haue both left out much of my matter and wronged my woordes. The pope had neede to haue a large commission to dispence with all these. And then on the next page or side following being the 99. page, it followeth thus,

Who

Who would thinke that these proude popes woulde suffer themselves to bee called God, or that any woulde bee so beastly or wicked to call them so? The popes Canonists haue moued questions whether the pope be God or not. (I said not that the papistes hold the Pope to be very god, as you haue misreported mee) And one saide thus presently before his face in the Council of Laterane without rebuke.

Thou art another God in the earth. And the popes godhead is published abroad to the whole worlde in printed bookes: Our Lorde God the pope. These are my very wordes which you haue not onely displaced but also defaced: where by the indifferent reader may also perceiue that I saide not as you falsely haue alleged, That the papistes holde the pope to be very God. But here they may see plainly that I haue proued (without your reproofing) that one sayde to the pope, and he gentlie tooke it vpon him, Thou art another God in the earth. And that he is called, Our Lord god the pope, in a booke printed at Lyons in the yeere of our Lorde 1555. (which is not past xxvi. or xxvii. yeeres since) It had been better you had not recited these words, for thereby you are proued to haue falsified my wordes, and that your pope was called another God on the earth. And that hee was published our Lorde God the pope in a booke printed not long since. Which if it be not to muche for any earthly man to take vpon him: let the indifferent reader be iudge.

You woulde seeme to ieast out the matter with reciting my wordes falsely, as though it were sufficient for your reader to thinke they were Luptons lies because you haue written Luptons lies in your margent, without any other reproofing or confuting. But howe soeuer you account me to lie, it appeareth manifestly by the Popes Canonistes, (as is before written) that the pope may dispence against the lawe of God, against the lawe of nature, against Saint Paul the Apostle, against the Newe Testament, and against all the commaundements both of the old and newe Testament. All which dispensations you haue cleane left out, except the last, and yet you haue

*Christopher
Marcel.con.
later.Sess.4.
Extra.Iohā.
22.cuminter
in glossa.Im.
Lugduni.
Anno,1555.*

The Christian

falsified the same in two poyntes : for whereas I sayde The Popes Cannonists say that the pope may dispence, you sayd that I say he dispenseth: And whereas I sayde the Popes Canonistes say that the Pope may dispence with all the commaundements both of the olde and new Testament, You affirme that I say, he dispenseth both against the olde and newe Testament.

Whereby you woulde sayne proue me a lyer, for if this pope that is now doth not dispence both against the old and newe Testament, I shoulde haue lied if I had saide so. So that heereby you shewe your selfe to deale falsly and meane craftely. But if there were no more but that that you write, and if it were none other wise but euen as you haue writtē: yet you haue not confuted my wordes, nor proued me a lyer: but rather affirme them by holding your peace for *qui tacet consentire videtur.*

The pope that taketh vpon him to dispence with all these (though hee were not called our Lorde God the pope as hee hath been) maketh him selfe more like a God then a man.

Christ the Sonne of God that is a litle better then the Pope, did neuer claime authoritie to dispence against the worde of God, as the Pope here manifestly doth. You Iesuites being in the popes fauour neede not care what sinnes you commit, for the pope may dispence with them whatsoeuer they bee. Here you may see that these are not *Lupions* lies, as you haue writtē in the margent of your booke: for I haue plainly tolde you where they are writtē and where you may finde them. But the indifferent reader may easily perceiue, that a Iesuite hath lyed most manifestly on a Christian.

The 49. part.

49. part.

You haue also chopt in after your sayde falsified wordes (th are that the papists hold the pope to be very God) certayne other wordes of mine recited almost two leaues before, & that not altogether as I spake them, affirming therby that

that I say, the papistes also holde the Pope to bee the light
of the worlde, and the Saviour of mankind. In deede in
the 95. and 96. page or side of my sayde booke, I haue reci-
ted these wordes, That the pope is the light that is come
into the worlde, that hee is the Saviour of mankind, but
you haue left out the rest of the sentences before, whiche
should haue opened my meaning therein, and the right sence
of the same. And therefore to discredite mee and to make
mee seeme a lyer according to your wordes in your Par-
gent: (which are Luptons lyes) you haue deuised and in-
vented (most vnjustly and vnchristianly) wordes of your
owne, making all the wordes that followe to hange on
the same. Whose suttile dyt was thereby to prooue mee
a lyer, though the wordes I recited agaynst the Pope were
true. For though the Pope hath been called an other God
on the earth, and though hee bee called in printed bookes
our Lorde God the Pope, (as before I haue proued) and
if hee haue been called the light that is come into the worlde
and the Saviour of mankind with the rest (as herein I
shall prouue the same God willing) yet if I shoulde accor-
ding to your wordes haue saide that the papistes holde that
hee is so: I shoulde haue made a manifest lye, for hee that
celleth a true thinge vntreuly is a lyer. And therefore
though you were not able to vnburthen the Pope of those ti-
cles that onely belong to God and to his Sonne Christ,
yea and of the other, that neither God nor Christ will di-
spence withall: yet you thought to make mee a lyer by fol-
lowing in your owne wordes that I neuer wrote nor ment.

But to set forth your vnjuste dealing and to mani-
fest my playne and true wytyng: I will recyte myne owne
wordes of the Popes proude and too too presumptuous ti-
cles, whereby I wrote these wordes wherewith you charge
mee to bee such a lyer. And the occasion thereof was, because
the Pope calleth him selfe the seruant of Gods Seruants:
and woulde haue men thinke that hee is the lowliest
and moste humble of all other: whereas hee is the moste
proude

proude and Luciferlike of all other, and here followe my
very wordes.

Perſwaſion
from papiftrie
page 95.
Concil. Lat.
Sefſ. 6. pa. 604

Yet marke the lowlineſſe and humilitie of the pope,
that calleth himſelfe the Seruaunt of Gods Seruauntes: In
the late counſell houlden at Laterane in Rome, one Si-
mon Begnius the Biſhopp of Modruſa ſayde thus to Pope
Leo, Beholde the Lyon is come of the tribe of Iuda the
roote of Dauid, &c. O moſt bleſſed Leo, wee haue loo-
ked for thee to bee our Sauour.

This I thinke was ſufficient for a Pope. If the Pope
had not tolde vs that he is the Vicar of Chriſte, a man would
haue thought by theſe wordes, that hee had been Chriſte
him ſelfe. And then immediatly after, theſe are my very
wordes that followe.

Con. Tri ſub
Paul. 3. orati.
Cornelii Epiſ.
Bitontini.

In the late Chapter of Trident, Cornelius the Biſhoppe
of Bitonto ſayde thus: The pope is the light that is come
into the worlde, but men haue loued darkenes more then
the light. Euery man that hath done euill hateth the light
and commeth not to the light.

Here I haue not ſayde that the papiftes holde, that the
Pope is our Sauour, nor that he is the light of the worlde:
But I haue prooued and playnely tolde that the Biſhoppe
of Modruſa ſayde to Pope Leo, O moſt bleſſed Leo wee
haue looked for thee to bee our Sauour. And alſo that
Cornelius the Biſhoppe of Bitonto ſaide, The pope is the
light that is come into the worlde, but men haue loued
darkneſſe more then light, &c. Whiche you haue not diſ-
prooued but falſified as before is to bee ſeene, neyther yet
confuted, unleſſe your wordes in the margent, (whiche is
Luptons lyes) hath confuted it. And after that, theſe are
my wordes that followe, (but you left them out, belike you
were aſhamed to utter them, as you might well enough.)

Paulus Emi-
lius lib. 7.

The pope ſuffered the Embaſſadours of Cicilia to lye
proſtrate on the grounde, and thus to crye vnto him, as
if it had been to Chriſt: Holy Father that takeſt away the
ſinnes

sinnes of the worlde, haue mercie vpon vs: Thou that tak-
kest away the sinnes of the worlde, gine vs peace.

Pope Sextus sayeth, who so accuseth the pope, can ne-
uer bee forgien, and his reason is this, hee that sinneth Concil. rom. i
agaynst the holy Ghost, shall neuer bee forgien, neyther in purga. Sixa
in this worlde nor in the worlde to come. (I neuer heard
so plainly what was the sinne of the holy ghost before,)
If this bee true, that to accuse the pope: is the sinne a-
gaynst the holyc Ghost, then it is no maruell though the
papistes that beleue this, dare not accuse the pope,
but thinke that hee is moste holyc what so ever hee doeth,
for feare they shall neyther bee forgien in this worlde
nor in the world to come.

Surely they are sounde and grounded papistes, that
beleue the pope to bee the Lyon of the tribe of Iuda,
that hee is the roote of Dauid, that the pope is the
lyght that is come into the worlde, that hee is the
Saviour of mankynde, that hee is the Lambe of God
that taketh away the sinnes of the worlde, that who-
soever accuseth him of his wickednesse, doeth sinne a-
gaynst the holyc Ghost.

Oh horrible, haynous, and intollerable blasphemie,
that whiche is to bee applyed to our Saviour Christ
the Sonne of G O D, and to none other: this vile and
moste sinnefull wretche the pope, applyeth to him
selfe. I trust there is none of you, bee you neuer so wyl-
full, obstinate, and bente to the popes Lawe, but
as sone as you heare this the popes greate blasphemie,
and howe hee taketh that vnto him selfe, that is onely
due to Chryste: but speedilye (except yee are deter-
mined to bee the chyldren of the Diuell) will flye from
this Antichriste and his doctrine, and embrace
Gods moste holy woordes, for if hee bee not Antichrist,
then there was neuer any, nor neuer will be,

These

The Christian

These are mine owne wordes whiche you haue displa-
sed and falsified, whereby the indifferent reader may plainly
perceiue, that I haue not saide that the papistes holde the
Pope to bee very God, neyther haue I lied as you say, but
prooued manifestly that the Pope was called an other God
in the earth: that hee was published in printed bookes, Our
Lorde God the Pope: That the Bpshopp of Modrusa saide
to Pope Leo, Beholde the Lion is come of the tribe of
Iuda the roote of Dauid, O most blessed Leo, we haue loo-
ked for thee to bee our Saniour: That the Bpshopp of
Bitonto saide, the pope is the light that is come into the
worlde. And moreover, (which you left out) that the Em-
bassadours of Cicilia lying on the ground, saide to the Pope,
Holye Father that takest away the sinnes of the worlde,
haue mercie vpon vs, &c. and that it is the sinne against
the holy Ghost to accuse the Pope, which shall neuer bee
forgiuen.

A man would thinke all this is enough for a Pope, yet
you of your courtesse haue in your margēt written Lurpious
lyes: though you haue not proued ante one lie, neyther con-
futed any one worde, but as an vnjust Iesuite haue falsified
displaced and left out my wordes, and foysted in your owne
wordes to make me a lyer. Haue you not gotte a goodly
gayne hereby? yes I trowe, for by your discommending me
and my booke, you haue so commended your selfe and your
Popes, that you are proued a falsifier and an enuious Iesu-
ite, and your popes to bee very Antichristes, in that they
take vpon them, that which is due vnto Christe. If the Pope
haue no better proccops then you: they will rather helpe to
poppe him out of his popedome, then propppe him by in his
kingdome.

The 50. part.

VV Here as you alledge (as is before mentioned) y
in p 100. page of my booke, I say, that the pope
also knowledgeth y thing, taking himselfe indeed to be a
God

God, I am most sure & certain, & I haue no such words at al, musing what shold moue you to father such falshoods on me, inlesse you pretende purposely to procure me to publish further & pernicious presumptions of your popes. But though I cannot finde your wordes in all the same page, nor yet in any part of my saide booke: heere I will describe the most likest wordes vnto them that are there to bee founde, and these are they, Abbot Panormitane saith out of Hostiensis, *Christus & Papa faciunt vnū cōsistoriū, & excepto peccato, potest Papa quasi omnia facere quae potest Deus.* Christ and the Pope make one Consistorie, and sinne excepted, the Pope in a manner can doe all things that God can doe. As you woulde haue your Reader thinke, that your reciting of my wordes is sufficient to make them lyes: so I woulde haue your Reader to iudge, that my reciting of these wordes is sufficient to prooue Panormitan an abhominable and detestable blasphemmer. And as you haue falsified my wordes first, and then committed them to bee confuted of your Reader: so I haue writtē Panormitanes wordes truly, and commit them to the iudgement of the indifferent Reader. For I beleene it is harde to finde a Reader that will thinke, that Christe and the Pope haue one iudgement Seate, and that the Pope can in a manner doe all thinges that God can doe. But this I will speake on the Popes behalfe, though hee cannot doe all that God can doe, yet am I sure hee can doe more then God can doe, for hee can sinne, hee can be a lyar, hee can be vnnmercifull and a tyrant, hee can break his promise, hee can promise more then hee can performe, and hee can shewe himselfe wiser and mightier then hee is: all which God cannot doe. And thus as Siluester pri-
rias saith, that the authoritie of the Church of Rome is more then Gods worde: So I say the Pope is able to doe more then God can doe, or at the least, that that God cannot doe. Therefore though you a Iesuite doe charge mee with that I neuer wrote: yet I haue not fathered all the falshoods on Panormitan that he hath writtē. This your falsifying, displacing, and leauing out of my wordes, and toy-

*De elect cap
licet Ab.*

*Siluester pri-
rias contra
Lutherum.*

28. 119

The Christian

sting in of your obone, will procure but small praise to your selfe, and lesse credite to your Pope.

The 51. part.

51. part.

172.

Then you leape sodenly (I know not vpon what occasion) to the 172. page, beeing seuentie pages or sides from that place at the least: (which is a lustie leape of a Iesuice, and I may say to you, a fewe such leapes will quickly leape ouer the whole booke. Wea & your leapes are so light, that it will scantly appeare I beleue, that you haue toucht the booke.) where, you affirme that I haue written there, That the Pope biddeth vs not to forbear swearing any day: and so you leaue that matter without any other confuting, and goe no further. If my matters hang thus as you haue patcht them together, my booke had been more meete to haue beene written to one of your vnlearned Popes, then to such a learned and prudent Prince. But because you haue skippt so swiftly & so farre of to these fewe wordes, without declaring any other wordes either before or after the same, & leapes to another matter 21. pages or sides from the same: I will here write mine owne wordes both going before and following, whereby the indifferent Reader may see whether their matter, method, and sense, bee better where you haue displaced the, then where I first placed them.

*Persua. from
papistrie.*

Pag. 171:

*August. E-
pist. 86*

When I had confuted in my satue booke some part of the Popes doctrine, I came then as occasion serued to the disprouing of the Popes fast, and when I had discoursed thereof as I thought meet, I followed then to these wordes, S. Augustin one of the excellēttest Doctors (whose iudgement I trust you will not refuse) writeth: Vpon what daies wee ought not to fast, and vpon what dayes wee ought to fast, I finde it not appointed or limited by any commaundement either of our Lorde, or of the Apostles. But what if S. Augustine had willed vs to fast on suche dayes as y^e Pope doth appoint, & a thousand other learned me

moe

moer, yet wee are not bounde eyther to beleeue or followe him or them, vnlesse wee finde their sayings agree with Gods worde, for Gods worde must leade them, but they may not leade Gods worde. Therefore because your Popish fast is not commaunded nor allowed by the holy scriptures, but cleane contrary to the same as before is proued, therefore it is superstitious, wicked, and highly displeaseth God, and so of vs Christians ought not to be vsed nor commended, vnlesse it be vsed for worldly pollicie. God commanded vs to refraine swearing every day, but for fasting he appointeth vs no day: but the Pope commaundeth vs to fast certaine dayes, but biddeth vs not forbear swearing any day: Yet many of you regard the Popes lawe so much, and Gods commaundement so little, that you thinke it a heynous matter to breake the fasting dayes that the Pope hath commaunded: but make it no matter of conscience to swear every day, which god hath forbidden. Therefore keepe the fasting dayes commaunded by our Queene for good order and pollicie, & not for the Popes pleasure, for his holines or hypocrisie. &c. Heere haue I writtten plainely my very wordes with the occasion and circumstances thereof: whereby the indifferent Reader may perceiue that my wordes beeing in their owne place are not without method nor meaning, and that you haue not dealt very honestly with me, to shift my wordes so farre out of their owne place, into such a strait, narrowe & vnfit corner, yea and that in suche a strange place, and so far from their friends, that shoulde haue taken their parte, that they that see them, may suspect them for vagabounds.

If I shoulde vse this order with your booke as you doe with mine, that is to picke out halfe a score wordes, or either moer or lesse where I thought good, & chop the among other wordes 20 or 30. leaues of, yea & with such wordes as appertained nothing to þ purpose, & write nothing betwene to confute or reprove them as you do now heere & haue done before: the betwixt of your booke myght soone bee be-reaued, and you thereby shoulde get but small credite,

Heere are my wordes which haue another maner of sense then they haue where you placed them.

The Christian

But though you a Iesuite can deale thus falsly with a Christian: yet I a Christian cannot deale so vniustly with a Iesuite. Therefore flee fallhood that workes your owne shame, and deale truely and vprightly as becommeth the seruants of Iesus.

The 52. part.

52. part.

AND then againe you leape at one leape 21. pages or sides further, and there you cull or weede out about 8. of my wordes, & ioyne them to these wordes concerning swearing before mentioned, nothing touching that matter or purpose, and so you put them at your pleasure, without any circumstance, in a most vnapt place, where they agree as well as though a dogge and a cat were tyed together. But the vnapter the place is, the better it liketh you. If you were as honest as you count your selfe holy: you would suffer my wordes to goe among their fellowes and acquaintance, and not to fetch them so farre of, and thrust them you care not howe, among alians and strangers. Nay, besides þ you haue spoiled them of my liuerey & couered them with your owne coat, wherby they seem not mine but yours, & these are they, that hee (which is) the Pope alloweth all priestes to haue harlots. But when you haue thus defaced and displaced them, you neither disproue them nor confute them: but as you haue done with the rest, you leane them to your Reader to confute. But if I had writtten the selfe same wordes (as I haue not) yet I haue proued them before to bee true. But that the indifferent reader may perceiue that my wordes are neither so false nor so farre out of frame, as you woulde haue them thinke: I will repeate mine owne wordes, and a fewe wordes besides that immediatly go before, the better to open the cause why I wrote them.

183.

In that part of my booke where I disproue the Pope for forbidding of Priestes marriages, and for allowing or suffering Priestes to haue concubines, among the rest I haue

written thus : And in the Rubricke vpon the 34. distinction, *Is qui*: is thus : It is lawfull for him that hath no wife, in steede of her to haue a concubine (heere is good stuffe) and what is a concubine but an harlot? &c. May you not nowe perceiue that the Popes lawe is a pure and holy lawe, that alloweth Priestes to haue harlots, and forbiddeth them to haue wiues? Nay punisheth them and burneth them for Heretikes that haue wiues. Heere it is manifest that I wrote not as you haue misreported mee, that the Pope alloweth all Priestes to haue harlots, but thus, may you not perceiue that the popes lawe is a pure and holy lawe that alloweth priestes to haue Harlots? Heere I haue not only proued that you wrested and displaced my wordes, but also that the Popes lawe alloweth Priestes to haue harlots, though you haue said before, that the Pope taketh not money of the Curtezans and the Harlots of the Stewes of Rome for allowance of their life, but as a punishment of their offence. This kinde of dealing will get you small gaine.

*Persuasion
from papistr
Pag. 192.
Distin. 34.
Is qui.
Pag. 193.*

The 53. part.

BUT heere I espie another thing that maketh mee to muse, it seemeth you are weerie of leaping forward, for that on a soden you leape or skip backward. But you haue a speciall propertie that fewe leapers haue, for whereas euery leaper can leape further forward then backward, you excelling al other leapers can leape further backward then forward: for whereas your last leape forward was not past 21. sides or pages: now you haue leapt backward at one leape, 62. pages or sides, whiche is twise as much backward as you leapt forward. I woulde hardly haue beleued (vlesse I had seene it) that a Iesuite coulde haue leapt so farre backward at a leape. Out of which place you did take and choose certaine wordes, and ioyned them to your wordes before recited, which you cited as mine, and there you affirme that I say, That hee (that is

53. part.

Pag. 131.

The Christian

Pag. 131.

*Persuasion
from papistry
Pag. 129.*

the pope) giueth licence for money to keepe as many concubines as a man will. And so (without any mo wordes) you leaue them as you doe all the rest, for your Reader to confute if he will, for that either you cannot, or els you haue made some bowe that you will not. But what if these wordes you haue charged me withall, be neither there nor in any other part of my booke? woulde you haue then your reader iudge, that a Iesuite hath dealt iustly with a Christian? If there bee any wordes there to that effect, I will recite them whereby the indifferent Reader may see whether your wordes y^e you father on mee agree with mine or not. But before I proceed any further, I will repeat the wordes before of Cardinall Cusanus that gaue me occasion to write the, & these are my very wordes. Marke also what that caterpillar Cardinall Cusanus writeth for the authoritie of the Romish church aboute the scriptures? I tell thee (saith hee) that there is nothing taken for Christs commaundemēt, vnlesse it bee so allowed of the Church (meaning the church of Rome) when the Church hath chaunged her iudgement, Gods iudgement is likewise changed. Oh abominable and detestable impes of Sathan, though the whorish church of Rome may change in her iudgements: yet God in his holy worde is infallible and vnchangeable in his iudgements. What hel hounds are these that would make vs beleue, y^e as the popes iudgements doe change, so Gods iudgements doe change, and that nothing is taken for Gods iudgements, vnlesse the Pope & the church of Rome allow of it? But contrarie say I that the commandements of the Pope, and of their church are nothing vnlesse Christ doth allow the. And after I haue vttered these wordes, I discourst vpon all the ten commandements, aluding them as chaunged into the popes commandements.

And vpon the commandement of committing adultrie, I write thus: And whereas God saith, Thou shalt not commit adultrie, nowe the iudgement of the Pope and the church of Rome is changed, and therefore Gods iudgement

Pag. 131.

ment is changed. So that this law by the iudgement of the church of Rome must now be thus, thou shalt not marry, but thou maiest haue a concubine or a harlot, to commit adultrie or fornication withall, & thou shalt haue a licence for money of the Pope to do so, and so he shall allow thee to commit adultrie or to play the whoremonger or harlot, but take heede thou marry not according to the lawe of God, for then thou shalt loose all thy liuing, and thou shalt be taken for an heretike, and the Pope will not dispence with thee therefore. These are my wordes, but amongst them all your wordes before mentioned & you haue fathered on me, which are these that folow, (That he giveth licence for money to keepe as many concubines as a mā will) are not to be found: and therefore you lost your labour to leape so far backward, for & that was not there. But whē you saw & you could not find there a fit lie for your purpose: you thought it was better to deuise a lie of your own, rather then you would returne againe without a lie. But though I haue not said that the pope giveth licence for money to keep as many concubines as a man will: yet it appeareth plainly, that he permitteth the women in his stues in Rome for money to play the whores as oft as they list, & men to lie with thē as oft as they will, & that he alloweth his prelates & Priestes to play the fornicators, (but in any wise not to marrie) as it appeareth in the Popes decrees by these wordes which are before mentioned, He that hath not a wife, in steed *Distin. 34.* of her must or ought to haue a concubine: And also by *Is qui. Pari.* these wordes *Videtur quod crimen Meretricis, &c. It see- sus. Anno.* meth & the Church ought to passe over the crime of whores *1505.* done vnder dissimulation, with diuers other most diuelish & *Consti. Otho.* detestable decrees for mainteining of the same as in other *bō. de cōcub.* places I haue declared before. Wherefore though you *clerico. re-* would haue your Reader to thinke that your wordes were *monēd. licet* mine, yet you leaue them barely as you haue doone the rest, *ad profug. in* without disprouing them, leauing them to bee discredited of *glossa.* your Reader: Which you your selfe were not able to confute, and yet they were your owne wordes and not mine, as

The Christian

before it is manifest. A true Christian would be loath to be taken in such a trippie, as I haue now taken you being a Iesuite.

The 54. part.

54. part.

Pag. 171.

After this, what sodaine toy hath taken you in the head I know not, but you haue lumpt forward fortie sides or pages. where, belike you haue spied some thinge that will serue your turne, which you haue ioyned to your former falsified wordes, and that are these, That his fast is, to cramme in as many banketting dishes as men can: and there you stay and goe no further, leauing them as you haue doone the rest for your Reader to confute. But as (according to your wont) you haue written my wordes otherwise then I wrote them: so you left out those wordes both before and after them, which openeth the sense thereof, neither haue you declared how I compared the Popes fast and Christes fast together, but because you haue written the both falsely and left the nakedly, to make your reader haue an euill opinion in me, & to discredite my booke: I will here better mine owne wordes that they may shewe whether they are so without order, sense, or good meaning, as you haue gone about to make them. And thus they are as followe.

*Persua. from
papistrie.*

Pag. 170.

Math. 6.

And as this Romish Church hath with her most wicked prayer, blotted out the pure and perfect order of praying which Christe did teach in the scriptures: euen so she hath with her vaine, fond, and superstitious fastings quite banished the true fasting required by the Gospell. For Christe in the Gospel saith, When yee fast be not sad as the hypocrites are, &c. But when thou fastest appeare not vnto men to fast, but vnto thy father which is in secret, and thy father which seeth in secret, shal reward thee openly. Heere Christ doth appoint vs that we must not let it be knowne whe we fast, but the popes fast is published, & the dayes so commonly and openly commaunded & appointed, that euery one may know when they fast, So that Christe hath

not ap

appointed his fasting so priuily: but the Church of Rome
proclaimes her fastes as openly. Christ hath appoynted no
dayes nor times for his fasting: The Church of Rome
hath appointed dayes and times for her fasting. The
meaning of Christes fasting is to absteyne from what soe-
uer either meates or drinckes that make vs prone to sinne:
The popes fast is to forbear flesh onely, but permits men
to eat all kinde of fishe though it bee neuer so dayntie &
deliciously drest, and all kinde of iunkettes and banketing
dishes, with delicate wines, as much as wee will cramme
and powrein: Christes fast is to keepe our bodies lowe,
to bee in subiection to the spirite: But that is not perfor-
med in the popes fast, but by their daintie dishes and
drinckes, the Spirite is brought in subiection of the body.
Christes fast is a willing and an vncompelled, abstinence:
The popes fast is a constrained abstinence, and is done of
many against their wills. Christes fasting is to make vs ver-
tuous and holy before god: The popes fast is hypocritical,
and to make vs seeme holy before men. This is difference
enough to shewe you that the Christian fasting of Christe,
and the common fasting of the Pope, are farre vnlike and
do not agree, so that the one shall haue his rewarde here-
after of God, and the other hath his rewarde alredy of
men &c.

*These are the
words that
both falsely
& nakedly
you haue
chopt in so
far fro their
owne place &
out of order.*

And this is the circumstance, cause, and effect of my
woordes. Thus the indifferent reader may perceiue, that
you haue not onely altered my woordes, but also through
displacing them and cutting them from their companye,
which shoulde haue witnessed their true intente, effect, and
meaning: you haue gone about to beguile him, yea and moſte
maliciously to discredite or defame mee. But I trust by that
time he hath weyed my woordes and your woordes together,
hee will regarde my booke as it is, and you as you are.

The 2. part.

If I had made such bagaries in my booke as you haue done
here in yours, you might then haue iustly saide that I wan-

35. part.

The Christian

Wred without all witte or learning, for whereas you pickt
your last woordes (though falsely) out of the 171. page of
my booke: nowe on the sudden you haue leapt backwarde
againe an 164. pages at the least, which is a great deale fur-
ther then before. So that it seemeth you haue tryed howe
farre (if neede were) you can leape backwarde, especially at
a dead list. If you had leapt but halfe a score sides or pages
further, you had leapt quite out of the booke: and then you
had not founde this snare wherewith you haue snarled mee.
Well, I must gette out of it as well as I may: and these
are your woordes that followe, affirming that I say in the
5. and 6. page of my booke. That all papistes are worse
and deserue more death, then drunkardes, theeves, mur-
therers, and pyrates, and so you leaue, neyther disproving
nor confuting them, by any other prooffe or argument, but
refers it to your reader to confute if he list, as you haue done
all the rest: or else perhappes you looke that eyther they
shoulde disprove or confute them selues, or that these your
knitting by woordes that followe, shoulde take the paynes to
doe so muche for you. Whiche are, This is Luptons chari-
table doctrine, with many thinges moe which I omitte.

You haue quoted in your margent that these my woordes
are in the 5. and 6. page or side of my booke. Surely if
the seuerall matters that you write as mine, were as senten-
cious as they be short, and were vttered as truly as you haue
writte them falsely: I am sure you woulde neuer haue cum-
barde your booke with them. There are but fiftene
woordes of them in all, so that mee thinkes one side myght
haue holden them well enough, especially seeing two lines of
one of the sides of my booke holdeth as muche and more.

And I am sure it woulde haue done so (as the ende of
the fifte and sixt pages fall out) if you had written any one
Sentence of myne as I wrote it. But as you haue fal-
sified my woordes before, so haue you done nowe, and you
seeme to include as you thought good, the whole circum-

stance

saunce and argumentes of these two sides or pages to that ende in your aforesaide fifteene falsified woordes, whiche is too strait a roome for a Christian by way of argumente to prooue the easiest matter that is. I knowe not what a Iesuite may doe.

But that it may appeare howe you goe about to disgrace my sayde booke, and to discredite mee by deceauing your reader: I will here recite myne owne woordes, that the indifferent reader may see whether you haue vsed mee indifferently, and whether you ment well to father suche falsehood on mee or not. In deede I haue prooued by argumentes, that you that are obstinate, disobedient, & determined papists, are most earnest Enemies to Englande of all other, and deserue death more then theeuers, murtherers, pyrates, coyners and suche like: but that I haue saide that all papistes are woorse and deserue more death then drunkardes, theeuers, murtherers and pyrates, I vtterly denie. And in that case of death I named not drunkardes, for that wee haue no Lawe to put them to death. And nowe here followeth mine owne woordes, which I doubt not but that the reader will consider indifferently for vs both.

Our Theeuers are English enemies, whereof many steale for necessitie: Vnthristes are English enemies both to themselves and to other, for that they spende wastfully on them selues that other haue neede of: Drunkardes are English enemies, but are most of all their owne foes (vnlesse they kill or hurt any in their drunkenesse) besides many suche like Enemies: yet all these with manye other, are not suche English Enemies (vnlesse they bee papistes with all) but that they loue their prince, obey and followe her godly proceedings, with her a prosperous raigne, and woulde fight (if neede were) for her grace, and helpe to defende this their Countrey from her foes: which may bee counted as friendes in comparison, of you that are suche papistlicall Enemies.

*Persua from
papistrie,
Pag. 5.*

The Christian

For though there are many enemies, as theeves, murderers, pyrates, coyners, clyppers of money, & counterfeaters of the Queens seale, with diuers other, yet you that are obstinate, disobedient, and determined papistes, are the most earnest enemies to Englande of all other: for if the Queenes Maiestie should enriche, set in authoritie, or promote the sayde theeves, murderers, pyrates, coyners, clyppers of money, and counterfeaters of her highnesse seale (vnlesse they be papistes withall) they would thanke her, loue her, obey her, and obserue her lawes, and so of Englishe enemies become Englishe friendes, whiche you that are peruerse and determined papistes woulde neuer doe, though her grace should do so to you: for as harlots that loue other better than they loue their husbands, (though their husbandes loue them neuer so well,) set all their whole minde, deuises and studies, howe to bee ridde of their husbandes: Even so you that are obstinate and determined papists (that are spiritual fornicators) though the Queenes Maiestie shoulde giue you great livings, set you in authoritie, or highly promote you: yet for all that your chiefe minde and studie would bee, howe to be ridde of her grace, howe to displace her, and howe to haue a papist to rule in her roome, whereby you might at your own libertie commit spirituall whoredom with Idols, Images, and the Masse, whiche you loue better then your owne louing husbände Christe the sonne of God. And thus let the Queenes Maiestie do for you neuer so muche, yet you will not bee Englishe friendes, but vtter enemies to her grace and to Englande your owne native Countrey, vntill of peruers papistes you become perfite protestants which is altogether my drift.

Yet I beseech you marke this & consider it wel, though very neede compell the aforesaide (for the most part) to be theeves, murderers, pyrates, coyners of money, and such like, to be Englishe enemies, which may and doe daily become Englishe friendes: yet there are such lawes for them, as therefore they are put to death. But for you that
are

are obstinate and disobedient papistes (that are so great enemies to England without neede) and that nothing can reclaim to bee friendes to Englande: our most mylde and mercifull Queene as yet hath made no suche lawe to put you to death, nor grieuously to punish you, though you deserue death a great deale more (all thinges well weyed and considered) than any of the other Englishe enemies doe. For if one that clippeth or diminisheth the Queenes coyne, whereon her I mage or picture is but printed or stampte, is worthily called a traytor, and by lawe therefore is hanged, drawen and quartered: Then are not you woorthy to bee called traytours and deserue death, whiche procure, wishe or desire, by any meane, the displasinge of your prynce, the destruction of her person, the alteration of our moste quyet and happie state, the calamitie of your Countreymen, the confusion of the common wealth, and the ruine of this our worthy realme of Englande.

Here the indifferent reader may perceine, that by these my argumentes I haue pproved you that are obstinate, peruerse, disobedient, and determined papistes, to be earnest and extreeme enemies to Englande, and that you deserue death a great deale more, the theues, murtherers, pyrats, coiners of money, and such like, but that all papistes are woorse and deserue more death, then drunkardes, theues, murtherers, and pyrates, as you haue falsely fathered on mee, I am most certayne I neuer sayde, wrote, nor thought: For there are many simple seduced papistes that are not of your mind. You did not meane to declare my woordes effectually, neyther that the trueth of these my argumentes should appeare, seeing you wrote but fiftene woordes of that whiche hardly woulde bee comprehended in fiftene lynes: and yet most vnrchristianly you falsified my saying, thereby to wrest the sence of my woordes to that, whiche I mee selfe doe knowe is contrarie and false.

And to what ende haue you done this? for soothe bee-
3
cause

The Christian

cause you hate mee for telling of trueth : you woulde haue your reader dispise mee, as one that doth lie. You made a fayre shew with a sentence of Salomā in y^e first side of your booke, that you Iesuites are vtter enemies to lying, yea and as though there were no such lyers as wee against whome you wrote, saying, a lying witnesse shall haue an euill ender: but I truste the indifferent reader will say that hitherto you haue not taken nor proued mee with any one lie, though I haue too manifestly proued you with so many, that though perhappes it will not make a Iesuite blushe, it woulde make a Christian marueylously ashamed. If you sought as muche for the fauour of God, as you desire the vaine glory of the worlde: you would not vse lying, which you seeme to dispise, nor yet such falshood which God doth detest. But as your doctrine is diabolicall, so are your doinges hypocritical. You knowe what place is prepared for lyers well enough, God keepe both you and vs from it. He that knoweth his masters will and doeth it not, shall be beaten with many stripes: then you that bring the Scripture against lyers in the firste side of your booke, and vse lying and manifest falshood so oft in your booke, (vnlesse you repent and amende) are not like to bee beaten with fewe stripes. It is easie to perceiue whose part you take, for if you tooke Gods part which is the father of trueth, he would guide you in trueth: but seeing you take the Diuels part which is the father of lyes, hee leades you to lying: therefore if you loue God tell the trueth, and if you hate the diuell, flye falshood. Thus you haue peest and patcht my sayings with your owne ragges, and put in and pulled out, chopt and changed, and placed and displaced my wordes as you thought good, with foisting in of your owne wordes whiche I neuer wrote: besides that you haue most nakedly and barely without any circumstances or argumentes, shopt vp such a sort of my matters in such a strait roome, that is, in 16. of your litle shorte lynes, the causes, proofes, and effects whereof, are scantly comprehended in so many of my leaues, yea and without disproouing or confuting any parte of the same, For other wordes then mine owne by you cutte short,

or falsified, or thrust in for mine owne, you alledged none, as here by your woordes appeareth: for I haue whitten and set downe all your whole and verie woordes concerning your deriding and slaundering my booke hitherto, without diminishing or adding any thing therevnto. Which plainnesse if you had vsed with mee: you had then whitten more matter and fewer lyes. And when you had shortened my sayings, maymed my method, cutte off my conclusions, hidde my argumentes, falsified my woordes, and thruste in what you liste, to the disabling of mee, and discrediting of my booke: (more craftelye then Christianly) you conclude with these woordes,

This is Luptons charitable doctrine with manye thinges more which I omitte, and so you ende without any moe woordes or further argumente: whereby your reader may perceiue the trueth of your dealing, though you say this is Luptons charitable doctrine.

But howe charitable soeuer it is: your doctrine and doings hetherto are not verie commendable.

The 56. part.

AND nowe that you haue learnedly and cunningly The 56. part
ly confuted the firste and seconde parte of my booke,
(according to your owne accompt) onely with displa-
sing, leauing out, and curtailing of my woordes, and
foisting in of your own, as before it is manifestly proued: you
come to the third part (as you call it) and confutes the same,
onely with brieue reciting of my woordes, and nowe and then
falsifying the same as you did before, without any one argu-
ment of your own for the disproving thereof. Thinking be-
like that your reader is bounde to take all for lies that a Je-
suite doth recite. Methinks you haue takē a very euil course
for the discrediting of my booke, for if you are a credible
man your selfe, (as a Iesuite can bee none other) if you
recite a lie, it will bee thought to bee true because you
haue tolde it: as if a lyer chaunce to tell trueth,

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it will not bee beleueed but bee taken for a lie. Nowe chuse you whether you will be counted a credible and a true man, and thereby haue my booke counted for trueth, because my woordes are recited by you: or else to bee a lyer, and to haue my booke taken for false, because you repeate or recite the woordes thereof. But as hitherto I haue not left out any one worde of yours, touching your confuting of my booke, which you call the first and seconde part: so I will not conceale or hide your woordes, touching the rest of my booke whiche you call the thirde part. Whereby the indifferent reader shal perceiue, how learnedly a Iesuite hath confuted a christian with saying of nothing. But it may bee that as lay mens dalliung and kissing of women, must bee construed or iudged otherwise then priestes dalliung and kissing of women, (as before is mentioned) so perhappes the Iesuites disproouing or confuting, is contrary to the Christians confuting. For as the Christians confute by writing, so the Iesuites may confute by thinking, whiche is a thing necessarie for your reader to vnderstande. For though you doe not disprooue or confute mee by writing, yet hee maye suppose you haue confuted me by thinking. Therefore if the Iesuites haue that aduantage of the Christian: they may easily and quickly confute what so euer is written against them. And surely if you haue confuted my booke, it must needes bee by thinking and not by writing. And now without any falsehood, I will write your owne woordes which you recite as myne, and these are they that followe.

Disc. pa. 185.

Luptons my-

racles. pa. 294.

In his thirde part, hee prooueth his religion by euident and manifest myracles, out of Master Foxe his Actes and Monumentes, as for example: That one Burton, Bayliffe of Crowlande in Lincolne shyre, for compelling a curate to say Masse (vpon zeale of papistrice) in the beginning of Queene Maries dayes: was afterwarde for his punishment called K. by a crowe that fiewe ouer his head. And besides that his heard embrued with the Crowes dongue

dongue, that shee let fall vpon him, which dongue did so stinke vpon his beard, as made him continually to vomit for diuers dayes vntill he died most miserably. I remember very well that in the 294. page of my said booke, I haue described a strange example, and a doleful, and miserable end of one Burton Bayliffe of Crowlande in Lincolne shire, a hastie procurer and a great defender of the masse in Queene Maries time, but not altogether vttered in that sort, as here you haue reported it: for I saide not that hee was called R. for his punishment, But though you seeme to deride me for writing of it, yet you haue not so much as with one woorde gone about to disproue it, neither haue you saide that it is false or vnttrue, for if you could e I am sure you woulde. A strange matter that you would haue your Reader to mislike my wordes, and yet doe not confute them, nor goe about to disproue them. You say hee compelled him to say masse vpon zeale of Papistrie. But I woulde knowe who willed him to haue such zeale in papistrie? Or who willed him to haue such a loue to the masse, that hee should hate his brother that God commaunded him to loue, or threate to thrust his dagger in him, vnlesse hee would say masse: (which cruel dealing you haue left out). Surely it may well belong to the religion of a Iesuite: but I am sure it is cleane contrary to the religion of a Christian. You call it in the margent Luptons myracle, no it was none of my myracle, it was Gods myracle, yea and suche a myracle, that if you had the feare and grace of God: you woulde not so deridingly and contemptuously, write of the mightie hand and great iudgement of God shewed therein.

A simple fellow
that forgot by
cutting of his
beard to saue
his life.

You write also in the margent, a simple fellow that forgot by cutting of his beard to saue his life: Either you woulde haue your Reader beleue that it was a lye, or that hee might haue saued his life by cutting of his beard. If it be a lye, why haue you not proued it a lye? And if it were true (as it was very true) doe you thinke that all the cutting or washing of his beard that might bee, was able to saue

The Christian

Math. 10.

Tobias.

saue his life whom God did determine to bring to his death: no no, it is impossible. If a little Sparrowe light not on the ground without Gods prouidence: Then the dounge of this Crowe did not light on the Bearde of this Idolatrous massemonger, the enemye of God, without the foreknowledge and appointment of God, to the shortening of his dayes. If through Gods prouidence Tobias the seruant of God was made blinde through the falling of Swallowes dounge: then why shoulde wee not thinke likewise, through Gods prouidence, that this Burton the enemye of God, might bee brought to his death by the stench of the dounge of a Crowe falling vpon his Bearde: But because you haue left out some of my wordes, which manifesteth this Gods myraculous might the more, and hath added something of your owne, that diminisheth the credite thereof: I referre the Reader to the very wordes thereof, written according to truth, in the 294. page of my saide booke.

The 57th part.

57. part.

After this you set forth another of my myracles, but howe like a myracle it is, or whether I wrote it as a myracle or to any such ende, let the indifferent Reader iudge. You leapt two great leapes backwarde before, But now you haue shewed your vttermost cunning, whereby it seemeth that you excede all Christians in leaping backward, for you haue leapt backwarde at this one leape 202. pages or sides, and all to fetch out a meete myracle for your purpose. For amongst all the rest of the myracles, where this Burton the massemonger was placed, (and yet of either side of him I am sure there were good store) you coulde not finde one that woulde serue your turne. So that if you had left out this myracle, for whiche you leapt backward so lustily: then Luptons myracle had been vtterly mard for lacke of company. But to comfort him withall, you haue taken this paines to leape so farre backward and all

all to get him a companion. And now I will recite your owne wordes, which you pickt out purposely, because they should seeme more like lyes then the rest. And these are your wordes which you alleadge as mine.

Againe (say you) that in king Henries dayes, the Earle of Wiltshire and others going to Rome, as Embassadors to the Pope, refused to kisse the Popes foote, when he held it out to them : at what time the Earles dogge (hauing more deuotion to it as he saith then they) not onely went and kissed the popes foote, but also snatched at his great toe, *signifying therby, that it was a part more fit for dogs to kisse then men. Because this my last myracle may seeme something dark to the Reader, as you haue told the tale, (for if it make for my turne, you had rather put in lesse then all,) I will now recite mine owne myracle & the occasion wherefore I wrote it : whereby your Reader may see howe truly you haue told my tale, and also what an apt and fit myracle you haue found out, to be a companion of the other myracle. But I must tell you this by the way, that there where you pickt out this myracle, I talkt chiefly of the popes pride, and not of any myracles, and therefore the more vnmeet for a myracle, if my matter had any good method. And these are my very wordes, which shewe the occasion why I wrote this great myracle of the dogges killing of the Popes foote.

Pope Adrian saith of himselfe whatsoeuer the Emperor hath, he hath it of vs, it is in our power to bestow the Em- pire on whome wee list. (It may bee so but one may looke all the bible ouer, ere hee can finde it). And also the Pope hath made it heresie (though Christ did not make it) for a king not to hold his kingdome at his handes, &c. The Pope if we may credite his prerogatiue, being of his owne penning, is of no small power : for hee is called Lorde of Lordes and king of kinges, hee compelleth Emperours and Princes to sweare fealtie and obedience to him.

Cardinall Zabarella saith : the Pope doth what him listeth, yea though it be ynlawful, and is more than a god,

(you
Fol. 97.

Discon. page.

185.

pag. 92.

Poorer Pope,
that had no
chamberlane to
keepe out dogs.

Persua. from

Em. pap. stric.

Pag. 90.

Auentinus

in Adriano.

Stanislaius

Orichonius

in Chinera

The Christian

(you called it Luptons lyes before, because I wrote that the Pope was called our Lorde God the Pope, but heere one of the Popes owne Cardinalles hath out lyed me, for hee saith that the Pope is more then a God). And one saith, that a Priest is so much aboue a king, as a man is aboue a beast: as much as God is better than a priest, so much is the priest better than a king: hee that setteth a king before a priest, setteth the creature before the Creator. By this it appeareth that priestes are no small fooles. If this be true, then it is no maruell that men were wont to haue priestes in great estimation and reuerence.

But I maruell that king Iosias was so bolde to burne such a number of Priestes that were so farre his Superiors, and that were as farre aboue him, as hee himselfe was aboue a beast. Truly I thinke it was because they could not shewe him their Commissions, belike the lefte them at home. &c.

And nowe marke I pray you? whether these wicked Popes before mentioned with many other that call them selues Christes vicars, are not more like Lucifer the Diuell in pride, then Christe the sonne of God in humilitie? I thinke there was neuer such Lordlinesse or pride in any worldly prince, as hath beene in diuers of these wicked Popes: for the Pope suffereth the Emperour (which is the chiefe ruler of all Christendome) to holde his stirrop, to holde his horse by the bridle, to beare his traine, and to kisse his feete. Yea and the Emperour was shent of Pope Hildebrand, because he held the left stirrop in steede of the right when hee got vpon his horse: there was neuer Emperour nor king, that euer reciued any such seruice of any of the popes.

These are the
wordes whiche
you call one of
Luptons myra-
cles.

But the Earle of wiltshire, and the other Embassadors from king Henry the eight to the Pope (farre inferiour to the Emperour) refused to kisse the Popes foote, though the pope helde it out purposely therefore: yet the Earle of wiltshires dogge (hauing a greater deuotion thereto then they) did not only kisse the popes foote, though some-

thing vnmanerly, but also snatcht at his great toe: Thinking belike, it was more meete to bee bitten of dogges than to bee kissed of men. Heere is the mightie myracle you haue made of this matter, was it not worthy to be fetcht so farre of yea and that with such a backward leape? You perceiue well enough, (but that you list to deride mee, and to delude your Reader) that I wrote not this as one of gods myacles, but as one of the Popes proude practises neither is it like in any point, to your former tale of the myraculous worke and great iudgement of God shewed on Burton the Bayliffe of Crowlande: vnlesse the presumptuous pride of a Pope may bee compared to the desperate death of a Papist, & vnlesse a dogges snatching at the Popes foote, which did him no harime, be like to the douncing of a Crowe on a mans face (the Crow fleeing and the man riding) whiche brought him to his death. You write in the margent. A poore pope that had no chāberlaine to keep out dogs, as though the office of the Popes Chamberlaine were to whip out dogges. Doe you thinke that an Earles dogge may not come into a Popes chamber: or that a dogge cannot bee so luckie, as to haue one licke at a popes foot: What if GOD would haue vs to vnderstand, that a dogge was as meete to kisse the popes foote: as an owle was fit to bee the popes holy Ghost?

Truly Christ washt his Apostles feete, but I neuer read that they kist his feete, yet Christs feete were as well worthy to be kist as the popes. Therefore all wise men may well thinke, that the popes foote was more meete to bee kist of the Earle of Wiltschires dogge then of him selfe.

And whereas I haue neither made this a myracle, neither written it for a myracle, you thought to make it a myracle, by foystring in your owne wordes, which did cleane turne and chaunge my sense, for whereas I say, But also snatcht at his great toe, thinking belike it was more meete to be bitten of dogges than to be kissed of men: You haue written thus, but also snatched at his great toe, signifiying thereby that it was a part more fit for dogges to kisse than men.

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Thus it is manifest, that you haue thrust in signifyng thereby, for my wordes, thinking belike, which hath so turned and changed my sense and meaning, that it appeareth a myracle by your wordes, which is, that the dogge did signifie by his snatching at the Popes great toe, that it was a part more fit for dogges to kisse then men. Therfore it must needs appeare a myracle to euery one that reades this, as you vsed it, for is it not myraculous for a dog to haue such diuine knowledge, to signifie vnto y people, wherfore he hath done a thing, & specially such a mysticall matter as y kissing of y Popes foote? Truly you went very farre before, when you told the cause why St. Nicols was borne at Colwyd in Wales, and in telling my thought, or what I woulde haue saide: but herein you haue shewed your selfe to be of a more deepe and profounde iudgement, in shewing the intent and meaning of the Earle of Wiltshires dogge, for you haue flatly told, what hee did signifie by his snatching of the Popes great toe. Wherefore though you counted this for my myracle, I must confes it is none of mine but yours, for now I perceiue a Christian is farre vnable to compare with a Iesuite in making of myracles. It was happie that you changed my wordes, and thrust in your owne wordes in their place: or els we had had no myracle of the dogs kissing of y Popes feete. Now I trust you wil mende the word, Myracles, in the margent of your booke, and write Luptons Myracle in steede of myracles, for there was but two in all, and one of them of right is returned to your selfe. Wishing that you, (because it is not meete you shoulde lacke your due praise) to write in the margent against the myraculous storie of the Earle of Wiltshires dogge, (The Iesuites myracle).

The Iesuites
myracle.

But I muse that you tooke such paines to leape so farre backward for this that is no myracle, and might haue had halfe a dosen at the least hard by with easily going forward, yea and touching the same matter, and tending to suche end, as the myracle of Burton, which you recited before. But because that myracle of Burton (which you call my myracle) hath

hath lost his companion, and is now cleane without companie, therefore I will place some of his olde fellows with him, (which you either sawe not or woulde not see) for that I am loth that hee shoulde be without some comfort or companie: for you know it is very uncomfortable to stande moping alone, and these be they that follow.

One Richard Denton hauing wordes of commendations sent to him from one William Woolsey that was after burned for professing of the Gospell: which were, that hee marueiled that the saide Denton tarried so long behinde him, seeing he was the first that deliuered him the booke of the Scriptures into his hand, and told him that it was the truth, desiring him to make hast after as fast as hee coulde. Which Denton saide, when the saide message was doone to him, I confesse it is true but alas I cannot burne. But after though hee could not burne willingly in Christes cause: hee was burned against his wil not in so good a cause. For after that, his house being on fire, hee went in to saue his goods, and thereby hee was burned and lost his life. And thus hee was burned for earthly goods: that refused to burne for heavenly treasure.

*Perf. from
papistry. Pag
296.*

Also one dale a Promoter of the professours of Gods word, (& that helped them forward to the fire) was eaten into his body with lyse, and hee so died, as it is wel knowe of many.

Pag. 296.

Alexander the keeper of Newgate, a cruell enemy to them that lay there for this our religion: died very miserably, being so swolne, that hee was more like a monster then a man, and was so rotten within, that no man coulde abide the smell of him.

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Beholde also another myracle of God on the Parson of Crundall in Kent, who vpon Shrouesunday, hauing receiued the Popes pardon from Cardinall Poole, came to the Parische Church, and exhorted the people to receyue the same, as hee had doone him selfe, saying, that hee stood nowe so cleere in conscience

Pag. 297.

as when hee was first borne, and cared not nowe if hee should die the same houre, in that cleerenesse of conscience. Whereupon he being stricken sodenly by the hand of God, and leaning a litle on the one side, immediately shronke downe in the pulpet & so was found dead, speaking not one worde more, &c. Beholde another straunge myracle, which God shewed on the proude papistical persecutor of Gods seruants in Queene Maries time, Steuen Gardiner, then Lord chauncellour of England, who after so long professing of your papisticall doctrine, when there came a Bishop to him on his death bed and put him in remembrance of Peters denying of his master, he answering againe, said, that he had denied with Peter, but neuer repented with Peter. And so both stinkingly and vnrepentantly dyed. You could not spie this myracle, or els you thought it would not serue your turne. Here is also another which if you marke well, is more like a myracle then that that you made of the Earle of Wiltshires dogge.

As one Iames Abbas a professour of the Gospell in Maries time, was led by the Shirisfe to the fire where hee was burned at Burp, diuers poore people stood in the way and asked their almes, he then hauing no mone to giue the, and desirous yet to distribute something among them: did pull of all his apparrell sauing his Shirte, & gaue the same vnto them, to some one thing, to some another. In the giuing whereof he exhorted them to be strong in the Lord, and as faithfull followers of Christ, to stand stedfast vnder y^e truth of the Gospell, which he (through Gods helpe) would be true in their sight seale and confirme with his blood.

While he was thus charitably occupied and zealously instructing the people, a seruant of the Sheriffes going by and hearing him, cryed out aloud vnto them, and blasphemously saide, beleeue him not good people, hee is an heretike and a madde man out of his wit, beleeue him not, for it is heresie that hee saith. And as the other continued in his godly admonitions, so did this wicked fellowe still blowe forth his blasphemous exclamations,

untill

untill they came to the stake where hee shoulde suffer, unto the which stake this constant Martyre was tyed, and in the ende cruelly burned. But immediatly after the fire was put vnto him, the same fellowe that did raile on him, (saying that hee was an heretike and madde) was there presently in the sight of all the people stricken with a frensie (such was the great stroke of Gods Justice on him for his blasphemous rayling) and was then madde in deede, (as hee before had charged the martyre with all) who in his furious rage and madnesse, casting off his shooes withall, and the rest of his clothes, cryed out vnto the people and saide, Thus did Iames Abbas that true Seruant of God, who is saued but I am damned. And thus ranne hee rounde about the towne of Burp still crying that Iames Abbas was a good man and saued, but hee was damned. The Sheriffe then beeing amazed, caused him to be taken and tied in a darke house, and by force compelled him againe to put on his clothes: thinking thereby within a while to bring him to some quietnes. But hee (all that notwithstanding) as soone as they were gone, continued his former raging and casting off his clothes, and cryed as hee did before, Iames Abbas is the seruant of God and is saued, but I am damned. At length hee was tyed in a Carte and brought home to his masters house, and within halfe a yeere after, or there aboutes (he being at the point of death) the priest of the parish was sent for, who coming to him, brought with him the crucifixe, and their howling hoste of the alter, whiche geare when the poore wretche sawe, hee cryed out of the priest and desired all that baggage, saying, that the Priest with such other as hee was, were the cause of his damnation, and that Iames Abbas was a good man and saued, And so, shortly after hee died.

This is something more like a myracle then that of the Carle of Wylshires dogge. I much maruel that you tooke suche payne to leape such a great leape backward, to make a myracle of a dogge, whiche was no myracle: and myght with stepping but a litle forwarde, haue founde this wonderfull and marvellous myracle of a man. But you persecuted

The Christian

and marueylous myracle of a man. But you perceiued full well that though it was a better myracle then the other: yet it woulde not serue your turne so well as the other.

And whereas you leapt suche a great leape backwarde, & all to picke out a fantastical myracle out of a dog: you might (but that it liked you not) with one small steppe forwarde, haue quickly taken a most true and straunge myracle out of a Bull, whiche here I will place as a fit companion of that which you recited of Burton the Bayliffe of Crowland. & as it liked you for your pleasure, to put in that, calling it Luptons myracle: so it liketh me for my pleasure to put in this, which I am sure was Gods mightie myracle. And whereas you began the first myracle with a Crowe, I will nowe ende the last myracle wth a Bull. And thus it followeth. There was a certain godly womā cōdēned to be burned for the professing of the Gospell in king Henrie the Seuenthes time, by one Doctor Whittington the Bishops Chancelour, which woman was burned in a Towne called Chippingladberie, at whose execution was not onely the said doctor Whittington that condemned her, but also a very great nūber of people. And whē she was dead and burned, y^e people began to turne homeward. It happened in the meane time, as these catholike executors were busie in the sleying of this sillie Lambe at the Townes side, a certaine Butcher within the Towne, was as busie in slaying of a Bull, which Bull he had fast bound in ropes ready to knocke him in the head. But the Butcher (belike not so skilfull in his arte in killing of beasts, as the papists be in murdering Christians) as he was lifting the Are to strike the bull, sayled in his stroke, & smit a little to lowe: or else howe he did smite I knowe not, but this was certayne, that the Bul something greened with the stroke, but yet not stricken downe, put his strength to the ropes, and brake loose from the Butcher into the streete the verie same time, as the people were comming in very great ptease from the burning of the godly woman. Who seeing the Bull comming towardes them, and supposing him to be wylde (as was none other like) gaue way for the Bull, every man

man shifting for himselfe as wel as he might. Thus the people giuing backe, and making a lane for the Bull, he passed through al the throng of the, touching neither mā, womā, nor childe, till he came where the chancelor was. Against whō, the Bull as pricked with a sodaine vehemencie, ranne full buce with his hornes, and taking him vpon the paunch: goyed him through and through, and so killed him immediatly, carrying his guts, and trailing them with his hornes all the streete ouer, to the great wonder of all them that saw it.

How say you, is not this as likely to bee a myracle that the bul killed the chancelour among all this greates throng of people, and to hurte none but him: as for the Earle of Wilchires dog, to snatch only at the popes great toe, and at no bodies els: though you Iesuites doe not take it to be for yet we Christians are most certaine that it is so. And because you shall see y difference betweene your papisticall persecutors, & our persecuted protestants, I will here put you in mind of a marueilous myracle of one that died for y testimonie of y gospel, w is not full five leaues before your mocked miracle of Burto: this is it that foloweth, w is worth the marking.

A litle before the death of one Thomas Hawkes that was Pag. 285. burned for the profession of the gospell at a towne in Essex called Coxhall, certaine of his frindes priuily desired that in the mids of the flames he woulde shewe them some token, if he could, wherby they might be more certain whether y paine of such burning were so great, that a man might therein keep his minde quiet and pacient: which thing he promised them to do. And so secretly between them it was agreed, that if the paine might be suffered, the he shold lift vp his handes aboue his head towards heauē, before he gaue vp y Ghost. And whē he was brought to the stake to be burned, there mildely & patiently he addressed himself to y fire, hauing a strait chaine cast about his middle: after whose feruent praiers made vnto god, the fire was set vnto him, in y which whē he continued long, & when his speech was taken away by violence of the flame, his skin also drawē together, and his fingers consumed with the fire, so that all mē had thought certainly he had bin dead, suddenly, & contrary to expectatiō, the said blessed seruant of

God (being mindfull of his promise before made) reached by his handes burning on a light fire (which was marueplous to beholde) ouer his head to the liuing God, and with great reioycing (as it seemed) strooke or clapped them three times together. At the sight whereof there followed such an outcrie of the people, and especially of them which vnderstoode the matter, that the like commonly hath not been heard, and so this blessed seruant of God, strayght way synking downe into the fire, gaue vp his Spirit.

If you had been as quicke a sighted Christian as you were a blinde Iesuite, and as pure a Protestante as you were a peruerse papist, you would haue seene this marueplous myracle, and not haue ouerleapt it so farre backward. I maruell that you tooke such paynes to leape an hundred leaues for a false miracle of a dog, and might so easely (and that so nie at hande) haue had a true miracle of a faithfull man. Belike it was eyther to bright for your dymme eyes to beholde, for that you made suche haste to the dumbe dogge of an Erle: that you had no leasure to stape and beholde the Seruaunt of God.

Thus if you had been as well willing to make but halfe a steppe as it were eyther backward or forwarde, as you were of set purpose wilfully bent, to make such an vnreasonable leape backward, you might haue been easely spedde of better & truer myracles then of the Earle of Wylshires Dogge. But because you thought that (without any further circumstance as you would dresse them) the one would be derided and the other discredited: therfore you pickt them out of all my whole booke for the nonce, and as a godly godfather haue giuen them a name, calling them Luptons myracles. But because I haue prooued, that of the Earle of Wylshires Dogge to bee a myracle of your own making, therfore from henceforwarde it shall bee called the Iesuities myracle. And now we seeing you began with the first myracle, I haue made an ende with the last myracle, hoping you will waine as litle credite by meddling with my myracles, as you get gaine by controlling of the title of my booke.

Thus

Thus you haue cunningly confounded my matter, and miracles, onely reciting them as it pleaseth you, adding to your owne wordes, and diminishing mine as you thought good, without eyther disproouing or confuting them at all, according to your wonted order: which you woulde haue your indifferent reader thinke, to bee a sufficient disproouing and confuting. But I hope the indifferent reader (not armed with affection) wil iudge that you haue wandered vnwisely, and bled me vnchristianly.

The 58. part.

And then you ende (with your supposed or thinking confutation of my booke) with these wordes following.

The 58. part.
Disc. pa. 186

All these thinges and many more the like, he prooueth out of master Foxe his Martirologe, otherwise called Acts & Monumentes, tyed with long chaynes in al Churches of Englande, to be read with deuotion.

The more like the rest of the myracles bee to these, the more I am sure you mislike them. I neede not bee ashamed to prooue them by the booke of that learned and godly M. Foxe, called Acts and Monumentes, for that it is a worke of great credit and authoritie. Which booke he hath most diligently & painefully set forth with such knowledge & truchty that you may barke or rayle agatist it, but the learnedest Iesuite or papist of you al, shal neuer be able to disproue, confute or cōfound it, do what you can. And though it be but lately set forth and the author thereof yet aliue: I haue prooued before by sufficient argumentes, that the thinges therein, are now as well to bee produced, and also to be credited, as though the authour were dead a thousande yeeres since.

The 59. part.

You say that it is tyed with long chaynes in all Churches of England to bee read with deuotion. I would
p a Iesuite were herein no lyer. If you had not your popish make and your other idolatrous seruice in mo Churches in Italie, Fraunce, and Spaine, & Gods word truely preached

59. part.

Bb

in all

The Christian

in all the rest, then we haue those booke in the Churches of Englande, the popes pompe and power woulde quickly perishe, and your romishe Church woulde florish but a while.

As you haue continued your course against me, most falsly and vnruly, so you haue ended the same with a manifest vnrueeth. For I am most assured that euery Church in London hath neyther the same booke tied nor vntied, (I wish they had) then can it be thought that euery Church in Englande hath them: I am most certayne that no smal number that fauour your papistical religion here in this realme of england, will thinke that herein you haue waded too farre and fowlie ouer shot your selfe, who must needes witnesse agaynst you that this same booke that you say is tyed with long chaynes in all Churches of Englande, is not in the Churches where they dwell neyther tyed nor vntyed.

Before you had some shadowe to couer your lies, but you can not shadowe this it is so manifest. You sayde before that I wandered by certayne controuersies, but as without all wit and learning: but here you haue vnwisely ended with a lie without any controuerfie. It seemeth that you had forgotten the beginning of your booke, when you wrote the latter ende of your booke, for in y^e first side of your booke, you bring a text of Salamo against liers: but in the latter end of your book, without eyther Scripture or text you play the lier your self. What a shame is it for you at your first entrie to seeme to defend truth, and to ende your book with such a manifest lye: Your owne woordes in the beginning of your discouerie doe shewe what you are like to come to, for the latter ende of your discouerie. For there you say according to Salamon, a lying witnesse shall haue an euill ende: then can you looke, (making such an apparant lie in y^e latter ende of your booke) for a good ende. If you were a fauourer of the gospell as you are an enemye to the Gospell, you would then frame your selfe to speake trueth, as now you giue your self, to fable and lie.

As

As the spirite of God doeth direct the godly professour of Gods worde to write truely: so the spirite of Satan procureth the professors of Papistrie, to speake or write falsely.

And where you say (rather mockingly then modestly) to bee read with deuotion: A man may reade the wise and learned answers, y^e patient sufferings, and the whippings, scourgings, and tormētings of the godly Gospellers with more deuotiō, then your Romanes that before you wrote of, can whip and scourge themselves for their owne offences, yea though they scourge all the blood out of their bodies. And though you Iesuites thinke, that the reading of that most excellent & necessarie booke, will worke small deuotion in them that reade it: yet wee Christians doe beleue, that you that write against the truth, falsifying mens writings, and make such manifest lyes, doe not the same with any godly deuotion. I hope wee Christians may reade master Foxes martyrologe with as great deuotiō, y^e expresse the doyngs of the Saints of God, that dyed wrongfully for professing Gods worde as you Iesuites may read your Popish martyrologe of the popes traitterous Saints that were iustly executed for murther and treason. Thus though you thought utterly to defame and discredit mee being a Christian: by that time y^e the indifferent Reader haue read this thoroughly, I thinke you will winne but small credite though you bee a Iesuite.

The 60. part.

You speake these words in the knitting vp of y^e uor said Discouerie, As long as there shall bee either honest, vertuous, learned, wise, modest, noble, or gentle minde in Englande, so long shall wee gaine by these their proceedings. You haue a very good opinion in your works and writings, for though your cause be neuer so course, and your writings be neuer so false: yet by your saying, there is neuer

The Christian

honest, vertuous, learned, wise, modest, noble nor gentle minde in England, but such as take your cause to bee good, and your religion true. And as long as there is any such you shall gaine and that by our writings and proceedinges. Then by this your sayings it appeareth, if you chauce to loose and wee gaine by your proceedinges: then there is neuer an honest, vertuous, learned, wise, modest, noble, nor gentle minde in Englande. This is the definitiue sentence of a Iesuite, therefore it must needes be true. Wherefore it were best for vs to suffer you to gaine by our proceedinges, least all our honest, vertuous, learned, wise, modest, noble or gentle minds in England vanish quite away out of Englande, and then were Englande vtterly marde. But if you count your losses with your winnings, I feare at the ende of your account, your gayne will not bee very great, nay it will seeme rather that you haue losse then wonne: and so your loosing hath made vs loose all our honest, wise, and vertuous, Noble men, and Gentle men, wherewith Englande was wont to florish when you did gaine or win. What a most spitefull saying and an arrogant lye is this of a Iesuite: as though there were neuer an honest, vertuous, learned, wise, modest, noble nor gentle minde in England, that are contrarie to your religion, or that will not suffer you to gaine by your lying, and to winne by your wicked writing. Here in the knitting by you haue shewed what you are, for as you haue proceeded with vntruth so you end with falshood. And as you haue runne this your rase vntruly and vnchristianly: so you haue ended the same most flaunderously and arrogantly. And now for that you haue detracted my said booke (called a perswasion from papistrie) to bring it into such contempt, that thereby it shoulde not bee read: though you bee a Iesuite you may bee deceiued, for whereas you thought to haue blowne out y^e fier, it may be y^e thereby, you haue kindeled the flame. For you haue so vnged mee to defende it, that many perceiuing heerby howe vnjustly you haue charged mee with lyes: may haply reade and per

peruse it, that otherwise (if you had not been too busie with your penne) should neuer haue hearde of it, whereby your doctrine may the more be despised. And thus (as many haue doone) perhaps you may loose by what you hoped to winne. I thinke you are fullier answered then you looked for, and more repproued and confuted then your friends would haue thought: for your faire shew is turned into a foule shadowe, your pretended wisdom into manifest folly, & your curious cunning, into counterfeiting & lying: though some (more armed with affection than ruled with reason) haue bragd, that your learning is so great, and your saide booke so true, that the one should seeme incomparable, and y other vnreproueable. Not doubting but that they that shall reade this my booke, written as an answer to you, and in the defence of my saide booke, called A perswasion from papistrick, will not easily bee perswaded that my saide booke whiche you counte so light, and so full of lyes, is without all method or matter: which I dedicated and deliuered with mine owne handes to the most famous learned and mercifull princes of the world, whose subject I am, & whō I am most bound vnder God to obey. And if I were as great a lyer as you would fayne make me: yet what wise man wil thinke that I durst once presume to lyne that booke with lies, that I gaue to her grace? But though you (as it becommeth a Iesuite) went about as much as in you laye to diseredite mee and my saide booke, and thereby to make mee loose the fauour of men: yet I (as becommeth a Christian) wishe with all my heart, that you may embrace the holy gospel, and of a false Iesuite become a true Christian, whereby you may obtayne the fauour of God.

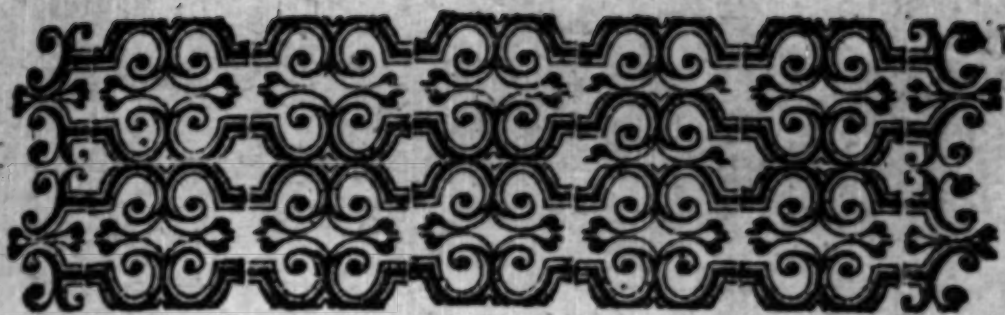
FINIS.

Virescit vulnere veritas.

The first of these is the fact that the
 world is a very different place from
 what it was a few years ago. The
 changes are so rapid and so great
 that it is almost impossible to
 keep up with them. The second
 is the fact that the world is
 becoming more and more
 united. The barriers of race and
 religion are breaking down, and
 the people of all nations are
 coming into closer contact with
 each other. The third is the fact
 that the world is becoming more
 and more dependent on science
 and technology. The progress of
 these sciences is so rapid that it
 is almost impossible to keep up
 with them. The fourth is the fact
 that the world is becoming more
 and more dependent on the
 progress of the human mind. The
 progress of the human mind is so
 rapid that it is almost impossible
 to keep up with them. The fifth
 is the fact that the world is
 becoming more and more
 dependent on the progress of the
 human spirit. The progress of the
 human spirit is so rapid that it
 is almost impossible to keep up
 with them.

FLM

[illegible]



Imprinted at Lon-
don at the three Cranes in the Vin-
tree by *Thomas Dawson*, for *Thomas*
Woodcocke, dwelling in Paules Church-yard
at the signe of the blacke Beare.

1582.

